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Chronicle

Home News.—The Fall-Sinclair trial in Washington came to a sudden and sensational end on November 2, when Justice Siddons ordered a mistrial. The reason given for this action was the "close, intimate, objectionable and improper surveillance of the jury" by agents of a New York detective agency. The Government asserted that these agents were in the employ of Harry F. Sinclair, one of the defendants. Meanwhile, the Grand Jury of the District of Columbia began an inquiry into these charges and it was immediately disclosed that the trail would lead to various parts of the country. One of the jurymen had predicted a hung jury or an acquittal. Sixteen detectives had watched eleven of the jurors since the beginning of the trial and, moreover, records of their work were found in a raid on their rooms. Many indictments were expected as a result of this action. The Government alleged that a vice-president of a Sinclair company was the responsible party. He refused, however, to answer questions on the plea of possibility of self-incrimination. The detective agency, on its part, denied

doing anything improper. It was not known when the Government would reopen its case against the two defendants, but it was expected that no time would be lost. Undoubtedly, this new incident will have a strong part to play in the new trial.

The so-called Progressive bloc, under the leadership of Senator Borah, was the subject of two serious attacks. Senator Norbeck, of South Dakota, came out bluntly for ex-Governor Lowden. This was looked upon as a direct blow against Norris, candidate of the Progressives, and the effect of it was expected to be great. Mr. Lowden was thought to have authorized the statement of Senator Norbeck, and the result was an apparent disruption of the western forces. Shortly after, the Corn Belt and Southern Farm Conference, held at St. Louis, delivered a direct attack against Senator Borah and called his attitude "one of indifference and obstruction." They denied his right to speak for a group of Progressive senators on farm legislation. At the same time, the McNary-Haugen Bill was endorsed on the principle that it would extend equality to agriculture and would avert price fluctuations through the control of the surplus production without resorting to subsidy, price fixing, or buying and selling on the part of the Government. Ex-Governor Lowden was not mentioned in the resolutions but was undoubtedly the political idol of the members of the conference. This development was watched with extraordinary interest by members of the more conservative wing of the Republican Party.

The Secretary of War, Dwight F. Davis, announced that reconstruction and rehabilitation work in the flood areas of the Mississippi had progressed beyond expectations. The Secretary stated that every crevasse in the levees will have been closed and restored to at least the pre-flood condition by next January. This work, he said, would give adequate protection until Congress enacts some definite flood-control program. Moreover, the people themselves were busy restoring their farms and property and in some places even their planted crops, though a great deal of this work will go over to next year. Meanwhile, recommendations for legislation were being prepared by army engineers in conjunction with the six Mississippi River boards and every district engineer in the country.

Tax reduction continued to be a topic of interest in the pre-Congressional period. To the demand of many Demo-

crats for high tax reduction, some demands being as high as \$500,000,000, Mr. Mellon placed as a safe limit of a cut in Federal revenues the sum of \$225,000,000. This position was also taken by Chairman Green of the House Ways and Means Committee, which began its hearings on October 31. The farmers on their part entered the discussion in the conference at St. Paul by demanding no tax reduction at all. Their alternative proposition was an annual minimum reduction of \$1,000,000,000 in the public debt. Meanwhile, the common point of attack on the estimates of the Secretary of the Treasury concentrated as before on his opinion of the surplus to be expected, as a basis for tax reduction.

China.—Though some movement of troops was reported in the civil war which continued to rage, no important engagements were announced and no important gains made by any of the quarreling factions. Some 500,000 men remained in arms. A new outbreak was reported in the South when Nanking sent an army to fight Tang Shen-tse at Hankow, accused of dickering with Chang Tso-lin in the North and having, in addition, "Red" affiliations. While this new Nanking-Hankow conflict attracted the main public, political and military interest, four other campaigns were in progress north of Yangtse, the most vital being that in Honan, where the fate of Chengchow Junction was hanging in the balance.

France.—Formal notification was sent late in October to the Foreign Offices of the nations of Europe that France was soon to sign a treaty of friendship and mutual defense with Yugoslavia. This is the fifth of a series of similar agreements to be completed in recent years, the others being with Belgium, Poland, Rumania, and Czechoslovakia. It was understood that the terms of the treaty call for mutual aid should either of the signatories be the object of aggression by any other Power. Thus France established a ring around Central Europe.

Legal stabilization of the franc was being insistently demanded by the Left in both chambers. Radicals were urging that this measure be undertaken by the Government as a part of the budget program, immediately after the discussion of inter-allied debts. Observers interpreted the anxiety that the Government assume this responsibility to be a party move, prompted by fear that a mere *de facto* stability might be easily upset by a Radical victory in the coming elections, with consequent discredit to their party.

Another note on the tariff was delivered to the American Chargé d'Affaires on November 2. Definite concession on certain points was requested as a preliminary to the looked-for conference. The five issues indicated were the immediate reduction of rates recently raised by the Treasury Department, acceptance of cost statements presented by

French authorities, adjustment of agricultural quarantine regulations, investigation of possible new rates by the Tariff Commission, and an early report on these rates before the termination of the diplomatic discussion.

Germany.—In his address at Essen, before the Westphalian members of the Catholic Centrist Party, Chancellor Marx touched upon the vital issues of the coming general elections. The question of war guilt, the flag dispute, the evacuation of the Rhineland and the recent note of Reparations Agent Gilbert were the campaign notes in party politics. Referring to President von Hindenburg's "War Guilt" speech, delivered at the unveiling of the Tannenberg monument, the Chancellor sponsored the Marshal's views and conceded that the question would be satisfactorily settled, not by an international tribunal, as Foreign Minister Stresemann proposed, but by the patient research of historians in the archives of all nations concerned. Though Dr. Marx openly disapproved of secretive methods in governmental affairs he made an exception in the matter of S. Parker Gilbert's recent note bearing on the Reich's financial situation.

The statement of Dr. Koehler, Minister of Finance, that the Reich's coffers could bear the strain of the proposed outlays for increase in salaries of public servants and other disbursements, received strong backing from the Minister of Trade and the President of the Reichsbank. Dr. Curtius told the Reichstag Budget Committee that German industries were rated at 34,000,000,000 marks, which gave ample security for the 7,550,000,000 marks borrowed on short and long-term loans. His optimistic outlook for Germany's trade was also based on the fact that unemployment had been reduced by 2,000,000. The Reichsbank President, Dr. Schacht, abandoned his cautious restriction on foreign loans for a policy of liberal toleration, which would extend even to municipal loans of a productive character.

Ireland.—The annual congress of the Catholic Truth Society has come to be regarded as one of the principal Catholic events of the year. At the assembly held this year during October, the attendance was greater than in normal years and the quality of the addresses was considered to be exceptional. In his welcome to the congress, the President of the Society, Dr. Harty, Archbishop of Cashel, made reference to the universal character of the assembly; "One thing which pleases me above all others," he said, "is that our gatherings are Catholic in every sense of the word. Every phase and class of Catholic life in the country, and every political party are represented." The formal addresses before the congress were on the general subject of the Church of Christ. Among the more important of these were: "The Church: a Visible Kingdom," by the Rev. J. B. O'Connell; "The Church: Its Marks," by the Rev. M. Browne; "The In-

**Tax
Reduction**

**The
Military
Status**

**Defensive
Treaty with
Yugoslavia**

**Stabilization of
Franc Demanded**

The Tariff

**Chancellor's
Address**

**Economic
Triumvirate**

**Catholic Truth
Society Congress**

dispensable Church," by the Rev. G. Clune; "The Church Unconquerable," by the Rev. Owen Dudley; and "The Church Supreme and Independent," by the Rev. P. Gannon, S. J. Father Dudley is the well known English author; also in attendance was John Boland, Secretary of the English Catholic Truth Society.

In the storm that swept the British Isles on the night of October 28, some fifty fishermen belonging to the fleets off the Galway coast were drowned under circumstances of the most intense pathos. The parish priest, Father Quinn, had received, over the radio, the storm signal which had been sent out more than an hour before the gale struck. He hurried to the shore to give warning but found that the boats had already set out. The women and children lined the shore as the frail rowboats were tossed about in the waves, some of them within sight. Father Quinn pronounced conditional absolution over the struggling fishermen. A large number of the victims were from Cleggan, and most of them were the fathers of families. The district affected is poor, and this tragedy increased the distress immeasurably.

Italy.—October 30 marked the completion of five years of the Fascist regime. The day was celebrated, in accordance with a proclamation issued by the Premier, "with deeds, not words." Programs took the form of dedication of public buildings and works completed during the past year, and the initiation of works on next year's program. Signor Mussolini made the address of the day, before a large body of Fascist militia, assembled in Rome for review.

Lithuania.—Strict repressive measures of all opposition to the rule of Prime Minister Waldemaras continued throughout the country, according to Warsaw dispatches. Along with a group of his soldiers Captain Karsitis was reported to have been court-martialed and shot for Socialist activities and on the charge of having attempted to organize an armed revolt against the existing order.

Poland.—At the special session of the Sejm on November 1, the Minister of Finance failed to give any details of the budget bill, mentioning only the totals. In explanation of this omission it was stated that the report had not been approved by the American member of the board of the Bank of Poland, Charles S. Dewey, who was absent from Warsaw at the time. When the Deputies and Senators received their salaries only until November 28, it was rumored that Parliament would be dissolved on that date; but on November 3, Vive-Premier Bartel read the decree of President Moscicki dissolving the Diet and Senate until the end of November. The session lasted for only three minutes, during which time the Opposition loudly denounced the dictatorial power of the Government leaders.

Rome.—A noteworthy event for the missions was the consecration, on the feast of Christ the King, of the first native Japanese bishop, the Rt. Rev. Januarius Hayasaka, by His Holiness Pope Pius XI. St. Peter's was filled with a throng of forty thousand to witness the impressive ceremonies and receive the blessing of the new prelate. Bishop Hayasaka was consecrated for the See of Nagasaki, glorious as the site of the martyrdom of so many foreign missionaries and native Christians in the early days of the Church in Japan.

Rumania.—Though press censorship continued, there were official denials from Bucharest that any revolt was on or pending in the country. Premier Bratianu remained master of the political situation but there was serious talk of the Regency being at odds with him. He publicly declared the crown issue closed and that a Carolist revolution was altogether improbable. Dispatches, however, from Paris quoted Carol as saying, "I wait for my hour to sound," and officially declaring his candidacy for the throne.

Russia.—A violent altercation was reported on November 2, between the leaders of the Opposition element, Leon Trotsky and Gregory Zinoviev, and the officers of the Central Committee and Central Control Committee, from both of which bodies Trotsky and Zinoviev were recently expelled. The Secretary of the Control Committee, Yaroslavski, charged the Opposition with reporting its platform through illegal "underground" printing presses, which issued copies of their report and also the so called "testament" of Lenin, which was published in the *New York Times* from the accounts of it given by Max Eastman, an American Communist. Trotsky in his denunciation of Stalin, General Secretary of the Communist Party, exclaimed:

The Administration swung from the Left to the Right, from the proletariat to the small bourgeoisie, from the worker to the technical specialist, from the member of the Communist Party to the member of the machine, from the poor peasant to the rich peasant, from the Shanghai worker to Chiang Kai-shek, from the Chinese peasantry to the bourgeois officer class, from the English proletariat to Hicks's purse, will and company. That is Stalinism.

A report on October 27 by the Soviet Secret Police (OGPU) charged the Opposition with raising the hopes of the counter-revolutionists, with conferring with White Guard conspirators, helping non-party sympathizers to organize a printing plant, and in general cultivating bourgeois sympathies. Both sides appealed to the sacred name of Lenin, who was cited by one group as demanding the expulsion of Stalin, and by the other as demanding the elimination of Trotsky.

South Africa.—After nearly two years of debate, a compromise was reached between Premier Hertzog, rep-

Fishing
Tragedy

Fascist
Anniversary

Revolutionists
Executed

Budget
Bill

Native
Japanese
Bishop

Carolist
Revolt
Denied

Opposition
Unyielding

resenting the Dutch and Nationalist elements, and General Smuts, leader of the English Imperialists, in the controversy over the official flag of South Africa. This question of the flag had become vitally important because it symbolized the aspirations of the two groups in South Africa, the one demanding the fullest measure of independence, the other seeking to guard the union with the British Empire. Since the last Imperial Conference, in October, 1926, the flag controversy had almost completely occupied the public mind. Heretofore, the Union Jack had been used as the official flag. Since 1910, occasional efforts were made by the Nationalists to have the former Dutch States represented in the emblem. Failing in these attempts, during the past year they adopted the ancient flag of the Netherlands as their symbol and used the Union Jack as a shield placed in proportion to the emblems of the two Dutch Republics that were incorporated in the South African Union. According to the final agreement, both the Union Jack and the new Nationalist flag will be flown officially throughout Natal and in the principal cities; the National flag will be used exclusively in other parts.

Spain.—In a special session of the National Assembly Premier Primo de Rivera sketched a tentative outline for a new national Constitution, to the drafting of which a special committee of the Assembly will devote its efforts. The proposed outline favors a relatively simple instrument, dealing with general principles, defining fundamental rights, and fixing the powers of the several branches of the Government. It suggests the establishment of a legislature of one chamber, some of whose members would be elected, others appointed by the Crown. In general the brevity and flexibility of the proposal is in contrast with the Constitution of 1876, under which Spain was hitherto governed.

Turkey.—On October 28, a general suspension of all activities throughout the country occurred to enable the first national census to be taken. Some 50,000 officials were employed in the task, for which two years of preparation had been made. All business was stopped, transportation suspended and markets closed, and everybody was rigorously forbidden to leave his domicile during the day. Many special difficulties had to be met and overcome, particularly in Constantinople and the larger towns, because some streets had never before been named and scores of others had the same name. An added obstacle was the suspicion of the populace who interpreted the census-taking as the forerunner of new taxation. While the population of the country had been variously reported between 8,000,000 and 15,000,000, no attempt had previously been made to fix the number definitely. The returns were being awaited with interest.

Three days after the census-taking Mustapha Kemal Pasha, dominant figure in Turkey's life since the World

War, was unanimously re-elected President of the Republic. The re-election took place at the third grand National Assembly, consisting of 325 Deputies, all Kemalists. It was anticipated that the President and his Party would continue their progressive reforms for the development of the young Republic. Already these have ranged from industrial and agricultural legislation to laws forcing men to wear European clothes, including hats, in place of the traditional fez, and urging women to discard their veils.

League of Nations.—Announcement was made at League headquarters on October 31, that the Russian Soviet Government would participate in the work of the Preparatory Commission in a disarmament conference. The commission will meet at Geneva on November 30. Considerable satisfaction was reported in League circles on this decision on the part of the Soviets, since it would remove one of the chief objections in the nations bordering on Russia to discussing the question of disarmament. It was expected also to throw light on Russian non-aggression pacts with Germany, Persia and Lithuania. From Paris dissatisfaction and skepticism as to the proposal were reported, as fear was expressed that the Soviets would support the German plea for limiting each country's forces and arms in the same measure as those of Germany by the Treaty of Versailles. On the other hand, the decision was reported as meeting with a favorable reception from the German Foreign Office.

The British attitude toward the League was defended against the attacks of Lord Cecil, Lloyd George and others, by Sir Austen Chamberlain, British Secretary for Foreign Affairs, at the Aldwych Club in London on October 27. Sir Austen denied the supposed "revolt" of the small Powers, calling it simply more freedom of discussion. He found no substantial difference between his policy and that of Lord Cecil, except that the latter would take more risks in guaranteeing the security of other countries than the British Commonwealth of Nations was able to assume.

The fighting Religious of France, described so vividly in this week's issue, will be further remembered next week in an article by Mark O. Shriver, entitled "D. R. A. C.: The Religious of France."

"Red Skins and Black Robes" is the title of a fascinating historical paper by Francis Talbot.

"The Psychologists Discuss Emotion" tells the reactions at a recent congress of a Catholic psychologist, Charles I. Doyle, a new member of the staff of AMERICA.

Other features include: "The Still Younger Generation," by Paul Hanly Furfey; "Golden Rule" Nash," by Daniel M. O'Connell, and "Safeguarding Curricula Essentials," by P. W. Thi-beau.

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Cycles of Bigotry

THE imperial State of Indiana now bids fair to rid itself of the lawless domination of the Klan. Similar campaigns have been initiated in two States south of the line in which the Klan has been displaying its love of justice by waylaying defenseless men and women and subjecting them to brutal assault. Other movements leading to legal repression of the Klan, and closely-allied forms of disorder, are planned by officials whose eyes have been all too tardily opened to its vicious character. On the whole there is good reason to believe that for the next few years religious bigotry will not play so large a part in the history of a number of States as it did from 1920 to 1925.

For this relief Americans will be grateful. Where the Klan did not prove itself an unmitigated nuisance but nothing worse, it manifested itself as a perpetual menace to the peace and harmony of the community into which it thrust itself. It kept alive ancient sources of bitterness and created new grievances. Into towns in which Catholics, Protestants, Jews, and men of all creeds, had lived on friendly terms, it cast the firebrand of violence and hatred. Catholics were the chief sufferers, although not infrequently the Klan turned against the Negro on the ground that his color made him a danger to the American Constitution, and against the Jew because he represented a civilization and a culture which the ignorant and depraved could not possibly appreciate.

Yet the student of American history will ask himself in what form the spirit which created the Klan will next appear. It is a fact which we must admit with shame that in almost every decade of the Republic designing

men have been able to marshal large groups whose chief purpose was to foster religious and racial hatred. No sooner did the good sense of the majority of our people expose one of these societies than another would spring up. It is interesting to observe, however, that while these associations have professed a variety of purposes, and have differed greatly in organization, they offer no novelty in the charges which they bring against the Catholic Church. The accusations pushed so bitterly in Bishop England's time, while met admirably by that great prelate, as Dr. Guilday has shown in his recent volumes, were repeated by the Know-Nothings in the 'fifties, by the American Protective Association in the later 'eighties and 'nineties, and by the Klan in our own day. Religious bigotry may be perennial in this country, but no one can assert that it is versatile.

The fate of the Klan in Indiana will probably have a deep and, it is to be hoped, a lasting influence. The social, religious, and political disorders which bigotry there wrought are too plain to be ignored.

The Injunction in Labor Disputes

ACCORDING to the press, the Interborough Rapid Transit Company of New York served notice on November 2 of its petition for an injunction against the officers of the American Federation of Labor and the Federation's entire membership of 3,000,000 members. If granted, this injunction will bring into contempt of court and subject to summary punishment any member of the Federation who attempts to organize the subway-workers, or to call a strike on the subway-lines.

In the interests of peace it is to be hoped that the Company will quickly realize the unwisdom of attempting to fight union labor by means of the injunction. That method never yet settled a labor dispute and never will. For the worker has a right, founded upon the natural law, to enter into unions and similar societies for the promotion by just means of his welfare and that of his fellows. It is not within the competence of the civil authority to forbid him to do this, unless, as Leo XIII teaches, it is manifest that these associations have been organized "for purposes which are bad, unlawful, or dangerous to the State." Thereafter the Pontiff gives a reason which should appeal to every American, "The State is bound to protect natural rights, not to destroy them."

Every attempt to impede the worker in the exercise of his natural right, and much more to destroy it, is an effort to do an unjust thing. When this force is exercised through an injunction, its effect is to place the natural right of the worker at the mercy of one man who is at once judge, jury, and executioner. Given the power at the disposal of an American court, quiet, enforced by guns and bayonets, will often be the result, but rarely peace. For peace can rest only on a basis of justice, and there is no justice when rights which the Creator of man has placed beyond the control of the State, have been summarily set aside.

Since some employers have manifested a disposition to call upon the injunction with increasing frequency, thereby making yet more remote the era of industrial peace and good will, it now devolves upon organized labor to consider what means can be used to curb the power of the courts in this respect. According to Article III, section 1, of the Constitution, "The judicial power of the United States shall be vested in one Supreme Court, and in such inferior courts as the Congress may, from time to time, ordain and establish." A Supreme Court is positively required, but power to establish all other Federal courts, and to prescribe their jurisdiction, is left to the discretion of Congress.

Labor's attack should be directed along that line. It is within the right of Congress to check and even to withdraw the power of inferior courts to grant injunctions in labor disputes. No change should be made without due consideration; but we believe it would be to the advantage of capital as well as of labor to secure legislation making further use of the present free-and-easy injunction methods impossible. Every victory won by an injunction is a loss.

Justice and Red Tape

A THRILL of disgust swept through the country on November 2 when Justice Siddons, in the District of Columbia, was obliged to declare a mistrial in the Fall-Sinclair case. Since it took three years of hard fighting by the Government to bring these men into court, naturally the public disliked the notion of their walking out again. Yet the Government is not routed; before another jury it may have an even better chance with its case.

After all these years, probably no one is anxious to see Messrs. Fall and Sinclair residing in some penal institution as enforced guests of the public. The case has now reached a stage at which these defendants are of minor interest. The real issue is whether or not the Federal Government has any process by which it can ascertain the truth about public officials accused of corruption.

If the Government fails in these cases, it will be quite possible for future officials to sell every property right which the Government possesses and go unscathed. We are well aware that the defendants and their counsel have remained well within the barricade provided by the Constitution. Of this no one can complain. It is better that the Government lose a prosecution than that the people lose a constitutional guarantee.

But there are other angles to this famous case. Mr. Fall, recently made the subject of one of the most scathing denunciations ever launched against a public official by the Supreme Court of the United States, is loud in his protests of innocence. "I am confident that my defense would convince every fair-minded man of my integrity, and of the complete rectitude of my every action in connection with the Teapot Dome case."

If Mr. Fall really believes what he says, it is incumbent upon him to protest against the objections raised in court by his counsel. Thus far they have done infinitely more

than any witness to convince the public that Mr. Fall is black with guilt. When they demanded that Everhardt take refuge in the plea that his testimony, deemed by the Government of essential importance, would incriminate him, they completely blocked a broad avenue along which Mr. Fall, if innocent, could have marched to triumphant vindication.

We fully agree with the *New York Times* that it is unwise for Messrs. Fall and Sinclair to follow implicitly the guidance of shrewd criminal lawyers. If these defendants have a sense of wounded honor, there is no better way of healing it than by insisting upon the presentation to court and jury of every document bearing on the case. If they have any confidence in their innocence, they will demand that Mr. Everhardt tell all he knows without fear or favor. Incidentally, too, Mr. Sinclair would have a better chance with the public, if not with the jury, were he to use his immense influence to secure the return of two witnesses, much sought by the Federal Government, Messrs. O'Neill and Blackmer. These individuals now abide in foreign parts, each deprived of his American passport, and each defiant of the Government's citations. Incidentally, it is not pleasant to know that one of them does this on advice of a distinguished member of the New York Bar, who assures him that the law bearing on his case is "unconstitutional."

It seems to us that Messrs. Fall, Sinclair, Blackmer and O'Neill are innocents in danger of perishing in a wilderness of legal technicalities. They should remember that innocent men are far more interested in justice than in red tape, even though the red tape entwine a constitutional guarantee.

Depopulating the Colleges

MANY of our college executives are likening themselves to the old lady who lived in a shoe, that hapless dame who, it will be recalled, had so many children she didn't know what to do. They are telling the public about their plight, some in vague but querulous tones which reflect the absence of a well-considered policy, while others have announced in authoritative accents that henceforth the academic gates will be barred to all but the undeniably fit.

Among the latter is President Angell of Yale whose views are set forth in a recent number of the *Yale Daily News*. Yale has definitely determined the length of the log which, as Garfield used to say, was enough to constitute a university, provided a student were at one end and Mark Hopkins at the other. Hereafter a limit will be placed on the numbers in every school of the university, in the hope that "the flood of students with which Yale and other educational institutions have been glutted since the war" may be abruptly checked. We wish President Angell success in his enterprise and hope that his example will be followed.

The task of rejecting the chaff and of selecting the wheat in the great mass of young men and women who

annually apply for freshmen credentials, should not be a task of insuperable difficulty for the administrative officials of our colleges. To obtain the complete academic and social record of every applicant is not impossible. It will speedily be forthcoming, if made an indispensable prerequisite, and taken in conjunction with a personal interview with the prospective student, it should furnish sufficient data on which the fitness of the candidate can be judged with a high degree of accuracy. Certainly when our colleges are really suffering from over-population, it is not easy to understand why some officials incline to admit, not indeed the patently unfit, but the dubiously fit, and why in not a few instances the wholly unfit are suffered to encumber the premises up to the very eve of graduation. When a college requires three years and nine months to discover that the student should not have been admitted at all, there is something seriously wrong with that institution's examining-boards.

Mistakes can be made, it is admitted, in the preliminary examination. But when conducted by men of insight and sympathy, it is highly probable that little or no fit material will be rejected.

The value of the preliminary could be greatly enhanced by extending it to embrace the entire freshman year. Under this plan, the applicant, after satisfying his examiners, is not admitted as a *member* of the college, but as a *probationer*. He must prove, by actual test extending over one year, his ability to profit by a college training. Failing to show this ability—and with some, unfitness is manifest within a few months—the probationer should be dropped.

Thus stated the plan is admittedly crude. Some administrators will have no difficulty in picking flaws. Others will aver that there is nothing new in it.

But what the plan proposes is not a change in the method of dismissing unsatisfactory freshmen, but a change in the point of view for both the applicant and the college. Let the probationer know from the outset that, like a novice in a religious community, he is not a member, but an aspirant on trial. Success in the freshman year, and not, as at present, success in the entrance examination, will be required to lift him from the status of probationer to that of student.

"The Forgotten Man"

IT was an address replete with wisdom and expressed with clarity, which the Chief Justice of the United States delivered at the meeting of the National Crime Commission in Washington on November 8. In substance, Mr. Taft's plea is for "the forgotten man, the victim of the murderer, the robber, and the criminal."

As one of the protestants against that undue sympathy for the law-breaker, much of it morbid, which has been growing in certain schools of penology, AMERICA greets the remarks of the learned Chief Justice with applause. There is no conflict whatever between the strictest requirements of justice and plans for the reformation of the criminal. But these plans must be based upon a sane

philosophy, which understands the limitations as well as the possibilities of human nature. They must never be allowed to degenerate into a system which, in plain effect, encourages crime by shielding the criminal at the expense of the life and property of the law-abiding citizen.

We hope at some other time to examine in detail the remedies suggested by the Chief Justice. Two may be mentioned briefly; one tending to improve the quality of juries by revising the exemption lists, and the other enlarging the power of the judge "to guide the trial and help the jury in understanding the evidence, and in reaching its conclusion on the evidence."

It is Mr. Taft's belief, a belief accepted by all who have ever followed a hotly contested trial, that we must do away with "the camouflage so often created by the skill and histrionic ability of counsel."

Home or Institution?

A NORMAL parent in a normal home, providing for the normal wants of normal children, is a consummation devoutly to be wished. But we fear we shall not attain it before February 30. Original sin is one obstacle, and forgetfulness of the Decalogue is another.

The president of the Child Welfare Association of America, Miss Sophie Irene Loeb, does not share this view. She is sure that the consummation which some defer to the Greek Kalends will be reached ten years hence. "By 1937 the pauper child will have vanished," she said in a recent address by radio. "The goose-step waif will be no more. The asylums will be practically empty. It will be the day of a home for every child." It is clear that institutional care for the child is an object of Miss Loeb's displeasure, and in some respects the expression of this displeasure recalls the epithets launched by Messrs. John A. Kingsbury and William J. Doherty during the famous New York "Charities Investigation" more than ten years ago. "Goose-step waif" has a familiar sound to the ears of all who took part in that vexing controversy which had the happy effect, however, of throwing Catholic principles in sociology into clear relief against the murk of paganism in relief work.

It seems to us now, as it seemed then, that we are going much too far when we assert that "the poorest home is preferable to the best institution." There are some children, even in normal homes, for whom institutional care is necessary. When there is question of children who have been subjected to the morbid environment of an immoral or broken home, the need of institutional care is even more apparent. The juvenile courts are bringing that truth home. These children are neither mentally nor physically defective; but they betray weaknesses which only the more intensive and sustained training of the institution can cure.

We should like to agree with Miss Loeb that the Golden Age will begin in 1937. But we greatly fear that no man now living will greet it. The best we can do is to use every means, the institution included, to alleviate present evils and to prevent those that threaten.

The National Council of Catholic Men at Detroit

JAMES J. WALSH, M.D., PH.D

THE seventh annual convention of Catholic men held recently at the Book Cadillac Hotel, Detroit, was a triumph for Catholic solidarity and shoulder-to-shoulder action that is well worth noting. It was a demonstration of how much loyalty there is in the hearts of our Catholic people when they are given an opportunity to express it, how much they are interested in Catholic questions and like to show their reverence for Catholic dignitaries. The presence of His Eminence, the Cardinal Archbishop of New York, more than anything else aroused the attention of the Catholics of Detroit generally and they flocked to greet him and to express their admiration for him.

The attendance of the formal delegates to the Convention, some three hundred in number, was all that could be expected, but the attendance of the Catholics of Detroit at the public functions fairly swamped all the accommodations that could be provided, though Detroit is not slow in its creation of such facilities in order to invite visitors.

It is understood that at first it was proposed to hold the reception of welcome in the rooms of the Knights of Columbus which would accommodate scarcely more than a thousand. The committee of the National Catholic Welfare Conference, however, insisted that the dignity of the occasion demanded more than that, so the largest hall in Detroit was reserved for the welcoming reception of the delegates and the prelates. That event proved that the Catholic heart of Detroit had been touched very deeply, for when some 3,000 people had found their way into Orchestra Hall before 8 p.m., the hour announced for the reception, the doors had to be closed and nearly as many more had to be shut out. It was too bad not to have accommodations for them, but the disappointment for those who were excluded was a wonderful demonstration of Detroit's widespread interest in things Catholic on this occasion at least.

The presence of the Governor of Michigan and of the Mayor of Detroit with Bishop Schrembs of Cleveland—unfortunately Bishop Gallagher of Detroit was prevented by illness from being present—and his Eminence, Cardinal Hayes, Archbishop of New York, proved a magnificent initiation of public interest in the Convention. During his stay in the city the doings and words of the Cardinal became a front-page story for all the newspapers, until everybody became interested in the fact that he was in the city, and those not of the Faith, as well as Catholics themselves, were glad to get a glimpse of him. Detroit has always been known for its charity organization, and as the interest of the beloved Cardinal of New York in charity is well known, there was a fine

opportunity for him to say things that would touch the hearts of Detroiters. Almost needless to say, he took the occasion excellently.

In the last few years the building of the Catholic seminary of Detroit for the training of priests, and the rebuilding of Detroit University and of Marygrove College, have demonstrated emphatically how much Detroit has of interest in the things of the mind as well as the things of the body. These three wonderful institutions may well be compared with those of similar character anywhere in the country, or indeed anywhere in the world, and they represent the liberality of Detroit Catholics and the taste of Detroit's ecclesiastical and educational authorities in very striking fashion. No wonder that Cardinal Hayes' visits to them and his expression of delight with them attracted the attention of all Detroiters.

The regular sessions of the Convention were very well attended, and the subjects discussed gave the delegates an opportunity to have their thinking brought up to date with regard to the important social and religious problems of the present day.

The first session after the business meeting was given over to the discussion of the place of heredity in the production of feeble-mindedness and insanity as well of criminality and other unsocial traits. It is on the assumption that heredity plays by far the largest role in the etiology or causation of these affections, that sterilization laws have been passed in certain States and bills of the same tenor are being introduced into the legislatures of others. Now physicians are coming to recognize that the role of heredity in these matters is very much exaggerated. A large proportion of the insane and feeble-minded have no history of heredity as the background of their affections, while on the other hand a great many thoroughly sensible individuals, useful citizens of the community during long lives, have hereditary histories of ancestral mental defects that would seem almost inevitably to foreshadow, according to current notions, the occurrence of some mental disturbance. It is evident that the whole subject needs ever so much more study than has been given to it, and that the hasty conclusions with their accompanying legislative enactments, represent just another case of its being "better not to know quite so much than to know so many things that ain't so."

Other sessions were taken up with such subjects as "Retreats for Laymen," "The Study Club as Promoter of the Lay Apostolate," "The Layman and the Catholic Press," as well as with papers on the Catholic College and the Catholic school system in the United States. Other sessions discussed "Catholic Social Action" and "Cath-

olic Activities in Detroit" as well as immigration and legislative problems.

There was one unfortunate incident during the course of the congress. Professor George Herman Derry, president of Marygrove College, who was to have read a valuable paper on "The Future of Higher Catholic Education in the United States" was injured in an automobile accident on the way to the welcoming reception. Fortunately his injuries were not serious.

The reception and dinner to Cardinal Hayes at the Book Cadillac Hotel on Tuesday evening was in every way the culmination of an important event in the history of Catholicity in Detroit. It was calculated that well above 5,000 people attended the reception before the dinner and greeted his Eminence and the other Catholic prelates who were present. Altogether very nearly 1,600 people sat down to the dinner. The speakers at it, His Eminence, Cardinal Hayes, Admiral Benson, Reverend John J. Burke, C.S.P., the general secretary of the N. C. W. C., and Senator Ashurst, of Arizona, with Bishop Schrembs, of Cleveland, who replaced Bishop Gallagher of Detroit, all made much more than conventional after-dinner addresses and left a serious and valuable message with their attentive hearers. The large dining room of the Book Cadillac Hotel with its tables removed after the dinner to provide space for those who had taken their dinner in other rooms, was packed to the doors.

It is very evident that the annual conventions of the National Council of Catholic Men, if an example of this kind is followed, are sure to give a new impetus to the appreciation of solidarity of interests among Catholics. They will be of the greatest possible service in the cause of unifying Catholics in facing all the important problems that are cropping up around us at the present time.

The word "parochial" has perhaps not improperly come to have as a secondary meaning, narrowness of interest, that is worth while recalling. There has only too often in the past been the feeling that parochial-mindedness was the badge of Catholicity. Perhaps it has been, because of unfortunate social conditions in which Catholics were placed in this country. Most of them came here very poor and it is only in recent years that the opportunities for social life have been afforded them. The time has come, however, when there must be a broader feeling of interest in Catholic problems in every State as well as in the nation at large. It would seem as though these annual conventions of the National Council of Catholic Men held year after year in our larger cities will cultivate and stimulate this. If they do so, they will accomplish a great purpose and fulfill a noteworthy desideratum.

Nothing is more to be desired, no consummation is more devoutly to be wished than this bringing together of Catholics so that they see eye to eye with each other the important problems that we are facing. Detroit has set a magnificent example in this. If future conventions will follow in her footsteps an immense amount of good will be accomplished. *Quod faustum vertat!*

Some Fighting French Veterans

CHARLES J. WALSH, S.J.

A FEW weeks ago all Paris was agog with the American Legion Convention. Many will have read of the cordial reception given our boys by the French, while only those who have seen and heard will be able fully to appreciate it. *Vive la Légion! Vivent les Américains!* was thundered along the line of march of the great parade as unit after unit of representative, sturdy, happy Americans passed by. Literally thousands of American flags were borne along in the procession and gained salutes and cheers in proportion tenfold to their number. If America and France ever come to disagree, it will not be the people of France, nor the American Legion, who will cause the disagreement.

But there is another story, one missed by the jubilant press, something unexpected and dramatic to those who knew what it meant, yet something altogether lost on those who are unacquainted with the struggle of French Catholics for their religious rights. As is well known already to those who have followed the accounts of the Legion parade in Paris, each of the fifty and more of the divisions of the parade was accompanied by a group of French veterans, showing by their numerous medals, or by standards, or, frequently, by their shell-torn bodies, dragged painfully but nobly along on crutches or in chairs, that they had deserved well of France. These, too, received a lusty meed of cheers along the line of march. It is with one of these groups that this article is concerned.

For one little band of veterans was for the most part composed of men who are still fighting for France and for France's good, though her Government still refuses to admit it. At the head of the strong Massachusetts delegation, in a band of about twenty French veterans marched three priests, a Dominican, a Benedictine and a Jesuit, themselves veterans, defiantly bearing aloft their banners and proudly displaying an ensemble of military medals that would do honor even to a General. And perhaps none in the whole parade received a greater ovation from the people on the sidelines. The din was terrific. *Vive Drac! Vive Moreau! Vive Pflieger! Vive Drac!* was the cry added to *Vive la Légion!*

It was Pflieger the Jesuit, in the dress of his Order, who was entitled by his honors to bear the flag of France, and on it he had inscribed in letters of gold the initials, D. R. A. C. It was Moreau the Benedictine, in the full habit of the sons of St. Benedict, accompanied by a Dominican, also in full religious habit, who marched on either side of the Jesuit. Representatives of three great Orders, all proscribed by the still operative laws of 1901 and 1904, marched fearlessly in the greatest demonstration France has seen since 1918.

But though the spectacle was dramatic enough, there is something more solid and lasting than a mere parade. Readers of AMERICA will remember that about three

years ago Doncoeur, another Jesuit who had fought for France, openly defied the Government to drive him out of his native country. "You have taught us how to fight, and we have fought for France," he said in effect in his famous open letter, "and henceforth, if need be, we will fight for our rights." From that defiance has sprung Drac,—the initial letters of the words: *Droits du Religieux Ancien Combattant*—a society of veterans banded together with the sole purpose of regaining the religious rights of living in communities and of conducting schools, as well as a host of other liberties denied to Religious by the infamous laws of 1901 and 1904.

And just now has come a great crisis, a test is at hand which bids well to decide the religious question in France. In France there is no organization of veterans exactly corresponding to the Legion in America. Somewhat akin to it, however, is the *Union Nationale des Combattants*, the U. N. C., as it is generally written, which is a union by delegates of the four hundred independent veteran societies. A few weeks ago was held the annual *Semaine des Combattants* or Convention of delegates of U. N. C. At first refused permission to address this assembly, Dom Moreau, of Drac, was finally allowed to speak. He explained to the Convention the utter injustice of the anti-religious laws, and even, despite opposition from certain of the U. N. C. officials, succeeded in proposing

a vote as to whether or not the U. N. C. would support the work of Drac in repeal legislation. "Given your support," he intimated, "we will once more join our scattered brethren into community life, we will once more open our schools, and the Government will not dare to oppose us." For with the present condition of things in France, with the Government only too weak against the Red attacks, the organization of all the veterans of the Great War is too formidable to oppose.

The vote resulted in 211 for support, 113 against, and 74 not voting. Unfortunately this was not enough, though it does show which way the wind is blowing, and gives a strength to the Religious they have never had before. After the vote, a committee was formed for further consideration of the matter. Consisting of nine men, of whom two are Protestants, and two, I believe, anti-clericals, the committee voted five for, and four against. But this again is insufficient as a greater majority is needed. The final answer is yet to come. It will bear watching, for it may mean the end of a long, wearisome persecution, with the return to France of many an exiled Religious and the freedom of those who are there now in hiding. We here in America, who know and appreciate our rightful liberties, can do no less than pray, as we do for Mexico, that religious life in France may speedily come once more into its own.

Nazarenes in Gotham

MARIE-THÉRÈSE M. MARIQUE

THERE are certain schools of art which are not easily liked. A taste for them must be cultivated; and this cultivation is reminiscent of the proverbial story of the ten olives to be eaten before one can really become fond of them. The olive, without a doubt, has certain unusual qualities distinctive from the apple though both of them grow on a tree. Most people like the apple but scarcely as much can be said for the olive. A taste, in brief, must be taught for the one, whereas the liking for the other seems to be as inherent as original sin.

This same comparison can be drawn between Renaissance and Gothic art. There is nothing in the art of the classical revival that repels the beholder. Like the apple, it is all symmetry, graceful curves and glowing color. It is not hard to admire it; it is easily understood; it is natural. Vasari it was, I believe, who first referred to the period anteceding his own as the Gothic.

This term has not been overmuch contested, perhaps, because it is now a habit. But when Vasari applied it he had no mind for compliments and his imitators completed his work of contempt. He had so thoroughly belittled the labors of the preceding age that in time the artists themselves became known as the "Primitives." We have given this name an undeserved significance and have engulfed within it a group of artists who deserved some-

thing better at our hands. This term should be attributed only to the products of that era which are the most naive and childish. Such products (or by-products?) existed, since no art or science ever sprang full blown in all its splendor and beauty.

There are, however, certain masters of the thirteenth and fourteenth centuries, when painting on the Continent was being reborn, masters whom we can call Primitive in the full strength of the term. However, it is unfair to cast this stigma upon those of the fifteenth century. Many handicaps had to be surmounted and the art of painting was still in its years of growth but it had already become a garden no longer arid and dank but one profuse with flowers and plants of extreme loveliness. These paintings bore unmistakable characteristics and the artists who fashioned them knew how to glorify the angle and the straight line. And we are quite willing to agree with the contemporary artist who, not so long ago, said that "there is nothing so ordinary as the curved or curving drawing." This, of course, is no brief condemning the paintings of the Renaissance.

The return to this earliest phase of art was very late in coming. It first caught the public attention with the Romantic movement. This does not signify that all who belonged to the movement and made it their cult painted like the masters they admired. They imitated in their own

way, interpreted as they liked what they liked. In France this group of artists came to be known as the "Nazarenes" and in England as the "Pre-Raphaelites." Any who are familiar with the works of this English school will know what the word "interpreted" understood. It would indeed be difficult to reinstate any particular school of painting in its full glory because this would necessitate the reestablishment of a particular state of mind and of feeling.

In the catalogue to the exhibition held at the new Kleinberger Galleries in New York recently, the preface marvels over the fact that the French Primitives have received heretofore so little public recognition. Several explanations of this condition lie ready to hand. Perhaps that which is not the most obvious is the fact that the generality of persons connect France with the days of the Louis and especially with Louis Soleil. The art of the latter epoch, painting in particular, was sufficiently "pretty" to cause an uncritical public to lose sight of the fact that there must have been something antedating it. This belief is somewhat similar to the fancy that all the early settlers of America wore powdered perukes and tailcoats.

The obvious reason for this lack of universal recognition lies in this, that though the French Primitives existed they are not as great as the masterpieces of their Northern or Southern neighbors. Somewhere, a Frenchman writes of this point and endeavors to throw oil upon the troubled waters by calling all the painting of that part of Europe Gothic. In a way he is indisputably right; it would be hard to contest the fact and no one would care to quibble over such a point. Yet, it was not until the exposition of Primitives was held in Bruges in 1902, that a similar one was held in France two years later. The loan exhibition at the Kleinberger Galleries hearkens back to its two predecessors. The exhibitors had it in mind to make known to the American public this rather unfamiliar facet of French art. The exhibition was indeed a worthy one but it only partly fulfilled its purpose, since the French Primitives are for the most part *not* French Primitives.

It should be remembered that at the time of their execution there existed really no French school of painting. An individual manner had sprung up at Avignon but it was mostly followed and instituted by Italians attracted and called thither by the Papacy. In the north, with Paris as its center, there existed another school, this one peopled by Flemings. It is recorded fact that the kings of France called these Low Countrymen to their courts; as a reflex example of this we have the fact that Philip the Bold of Burgundy, out of a spirit of rivalry and emulation and in order to assert the prestige of his own court, had attached to himself in 1399, the noted Fleming Melchior Broederlam. And when these artists were not summoned by actual royal demand they came with the households of their own seigneurs. We know that almost all apprentices, artisans and masters came from Flanders, the Flemish Brabant, the Artois and Hainault. Undoubtedly the most remarkable representatives among the

French Primitives arrived from Flanders and were Walloons or Flemings.

The most famous name in the exhibition and the one upon which France particularly prides herself is that of Clouet. Jehan Clouet (as the name was in the original), the father of the elder of these two masters, was a native of Brussels, where he was an artist of parts. The exhibition could have rested upon this family alone and been more than noteworthy. The catalogue quoted Clement Marot as saying that Jean Clouet was the equal of Michelangelo. A comparison on such an occasion as this is superfluous. The art of the pre-Renaissance had a criterion and it is according to its own scale that it must be judged. The turbulent Angelo stands on a height where he alone is master. In like manner the Gothic masters rule supreme on their own plane.

This exhibition of the Flemish-French school was particularly appropriate in New York and suitable, for it is in line with much of contemporaneous thought and feeling. There are also extraneous conditions which foster this closeness of contact. The New York public on the whole is not particularly effusive or given to daily violent demonstration. In these old masters they will find kindred spirits interpreting the life about them, the people of their surroundings in a subdued and almost placid way. They (the masters) and their Southern brothers are the embodiment of solidity and even today we feel that they knew they were right and unalterable. It is not their great and venerable age that gains our admiration and respect but the beauty of which they were capable and the simplicity of its presentation. Though no Van Eyck was to be found in the exhibition it is not inapposite to state that it could only have been the simplicity of greatness which could make this master of masters take as his motto: "Als ik kan."

TO THE ETERNAL POET

Teach me to sing, Beloved,
That I may sing of Thee;
Teach me to sing more purely
In words Thou givest me!

So fair Thou art, Beloved,
So fair—my little song
Falls at Thy feet enamored—
When wilt Thou make it strong?

So kind Thou art, Beloved,
Thou seest I am weak.
Yet who can sing Thy praises
Until Thou sayest "Speak!"

Ah, then, the heart is opened—
Then all my songs are free—
Like skylarks darting upward
They lose themselves in Thee!

So would I sing forever,
And singing pass away
Like wind across the meadows
At ending of the day.

MARY DIXON THAYER.

Has Science Destroyed Theology?

I

Dr. Barnes: Shocking but Logical

FRANCIS P. LEBUFFE, S.J.

RECENTLY, in England at Westminster Abbey, Dr. Ernest William Barnes, the scientist-Bishop of Birmingham, preached on "Religion and Science: the Present Phase." In his audience were many of the boys of Westminster School. As a shepherd of the flock should do—for he promised on his consecration day to "be ready with all faithful diligence to banish and drive away all erroneous and strange doctrine contrary to God's word"—he gave them advice, but what advice! To these young minds he put the questions: "Shall we falsify Christian history and use the falsifications to commend Darwinism as though it were no novelty? Or shall we honestly welcome new knowledge and admit that some traditional dogmas of Christian belief must be changed?"

To this no mean problem, with which, he surely realized, immature minds could not wrestle, he made swift, plain answer:

I plead for the latter as both the most honorable and the wisest course. Let us take the facts. Today there is, among competent men of science, unanimous agreement that man has been evolved from an ape-like stock. He arose, possibly a million years ago, from a tangle of apes which began to vary in different directions . . . As a result the stories of the creation of Adam and Eve, of their primal innocence and of their fall, have become for us folk-lore. But by the men who built up Catholic theology they were accepted as solid fact. Man's special creation was one of the primary assumptions of the Catholic system. In it the Fall explained the origin of sin; and a horrible theory of the propagation of sin . . . was accepted by official Catholic theologians. Darwin's triumph has destroyed the whole theological scheme.

There is no mistaking Dr. Barnes' meaning, and his logic is inexorable, only he seems to have reversed his consecration promise and is zealous "to banish and drive away all erroneous and strange doctrine contrary to" current scientific dogmatism. However, he does seem to realize the affirmations and implications of Catholic theology far better than some Catholic writers who, to use another phrase of the Bishop, are "toying with the idea." The Bishop hits the nail squarely and resoundingly on the head. Let us take his statement of current evolutionistic doctrines and let us see how the traditional "dogmas" or fundamental truths of Christianity are swept off the boards exactly as he says they are.

If man's body came, as evolutionists say it came, by the evolution of many male and female animals into many male and female human beings; if "whatever be the machinery by which evolution in general, and that of man in particular, has been effected, the fact itself is no longer denied by any of those whose opinion is worthy of re-

spect," then the origin of the human race from one man and one woman is an old wives' tale and a basic dogma of Christianity is discarded—and the Bishop is right.

Again if the oneness of parentage of the human race is false, then the fact of the Fall is spurious, and a second dogma of Christianity is dumped overboard—and once more the Bishop is right.

Further if "in fact, man is not a being who has fallen from an ideal state of perfect innocence; he is an animal slowly gaining spiritual understanding, and with the gain rising far above his distant ancestors," the dogma of inherited original sin is wrong—and for the third time the Bishop is right.

Again if the doctrine of original sin is false, the dogma of the Redemption from original sin is false, the salvific value of the Crucifixion is a myth, and the Bishop is right again.

But the complete destruction of Christianity, stock, root and branch is the logical conclusion of another statement. If "the human mind has been derived by evolution from the intelligence of lower animals just as the human body has been evolved from the body of some primitive vertebrate," then we have no immortal soul. And if we have no immortal soul, Christianity is the worst hoax that has ever been perpetrated on a much-hoaxed race of men.

Of course the Bishop-scientist—i.e., presumably a factualist—though he be, has swallowed the evolutionist bait, hook, line, sinker and all. He takes the doctrines of Evolution as commonly taught and as propounded by Sir Arthur Keith, for example, and he draws a brutal but splendidly logical conclusion. "Further, it is quite impossible to harmonize this conclusion of scientific inquiry with the traditional theology of any branch of the Christian Church." This is fine—and would that those "who are toying with the idea" of Evolution as it is taught would only see this. No soul, no Adam and Eve, no Fall, no original sin, no Redemption—then, absolutely and inevitably, no Christianity.

But—. Is "the conclusion" of the good Bishop the conclusion of scientific inquiry? Rather not. It is the unsubstantiated, unverifiable affirmation of some scientists—and that is different. Not everything every scientist says is science, otherwise the Ptolemaic astronomical affirmations would entail facts. Nor is every conclusion drawn by a scientist infallible—else phlogiston would be really a substance, as the quondam scientists averred, and the Piltdown jaw would be, at one and the same time, orang (Frassetto), chimpanzee (Waterson, Miller), human and belonging to the skull (Osborn), human but not belonging to the skull (Hrdlicka). And anyway, if indeed, "many of us rejoice, for we regard

the assertion that any church is infallible as alike impudent and dangerous" many more of us regard such a claim by scientists as most impudent and most dangerous.

The fact is that there is no single *scientific* conclusion that in any least way runs foul of a dogma of Christianity. It could not. But the affirmations of some scientists—a Darwin, a Haeckel, a Sir Arthur Keith—do emphatically contradict Christian dogmas—and common sense.

The Bishop affirms that "naturally there are those who would rescue from the havoc wrought by Darwin and his followers something by which to justify pretensions to doctrinal infallibility." Yes, unfortunately there are some theologians who "are on the run" and "they press new claims and theories." But the Catholic theologian makes no attempt to "justify pretensions to doctrinal infallibility." It is not a "pretence." It is, not his own, but of Christ's Body and the Holy Spirit.

We are glad the Bishop recognizes the "havoc" wrought by the agnostic Darwin. It might be well for some Catholics who strew flowers on his tomb to recognize it also. It does seem a stretching of the truth to say that "it was he [Darwin] more than any other scientist who has taught us that finer vision of a world subject to law at every point and behind law a fitting purpose." How could the agnostic who himself queried a Lawgiver and a Purposer back of the world teach us to see a law and a purpose? He had no such vision when he got through with Evolution. Evolution robbed him of it. How then could he, through such a robbing doctrine, teach us a "finer vision," unless it be of a Godless world of men and animals that come blindly from nowhere, live and "tear each other in the slime" and then go back body and mind to the dust from which they sprang purposelessly and aimlessly? Darwin the scientist benefited the world; Darwin the romancer wrought "havoc."

Bishop Barnes may be thanked for his logic. He may make some pause and think.

ADJURATION

There is nothing I will ask of You

But words: white words that slant like windy rain
From April-laden clouds; red words of pain
Like little blood-stained lancets driven through.

An agonizing wound; rich words like gold,
Soft-shadowed, rounded to the smooth-curved lips;
And gallant words like painted Spanish ships
With storm-sails in the wind and spices in the hold.

There is nothing more I ask, O Lord;
No deep white-breasted lyric of the flesh;
No silver subtleties of life to thresh
For granaries beyond my ken; no sword

Of blinding prophecy to hew broad ways;
But little words of ivory laid in teak-wood days.

C. T. LANHAM.

II

Science and Two Types

G. K. CHESTERTON
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IN DEALING with those who do not know and those who do know, a word should be said of a special and rather sinister group: of those who know better. Perhaps it would be more charitable to say, of those who ought to know better. They are not a very large section of our hostile critics: such isolated and often distinguished minds are a minority in any case; and even of that minority a majority is more or less sympathetic. Indeed, it is rather specially the individual thinker who has reacted from the individualism of the Bible-worshippers and the Bible-smashers; for individualism no longer encourages the individual. But the type does exist; and certainly the distinction does exist, and it will be well to understand it.

For instance, I should imagine that Bishop Barnes really does not know any better. He shines with a holy light of invincible ignorance: a sort of radiant halo of dullness. He at least is not an heresiarch or a rebel or even a progressive: he is simply a Victorian gentleman who has never stirred since he was stunned by the club of Darwin; when the stupidest Hebraic literalism was stunned by a biological "orthodoxy" equally literal and equally stupid. He does not know any better: he does not even know what he means: I cannot believe sometimes that he even notices what he says.

He is reported as saying recently, in Westminster Abbey of all places, that the Darwinian hypothesis had destroyed the whole theological scheme. The theological scheme, presumably, includes the *theos* as well as the *logos*. But I do not accuse Bishop Barnes of anything so bright and entertaining as getting up and declaring himself an atheist in Westminster Abbey. He was simply repeating a conventional phrase, or a phrase that sounded to him conventional; though, in fact, the convention is no longer even the fashion.

Intellectually considered, the phrase is absolutely absurd. I believe that Bishop Barnes is distinguished as a mathematician, though his logic has few traces of it. Suppose we applied this sort of logic to the whole mathematical scheme, exactly as he does to the whole theological scheme. Suppose I said that archeologists in Egypt had dug up a particular sort of pyramid, proving that a triangle has not got three sides. Suppose I declare that the chariot wheels of Rameses III, as recently traced in newly discovered hieroglyphics, have proved that the center of a circle is not equidistant from all points on the circumference. Suppose I tell him that aviation is a new science and two airplanes are not twice one; or that wireless is a new art and two head-pieces each for two persons do not now make four.

He will tell me I am talking nonsense, by trying to think on two different planes. But it is every bit as absurd to apply the arguments to the Three Persons of the Trinity as to the three sides of the triangle. It is just as ridicu-

lous in connection with the center of the cosmos as with the center of the circle. It is quite as nonsensical as making a collision between things in the abstract and things in the air. It is just as senseless as supposing that because broadcasting has bridged space it has abolished number.

You cannot make material discoveries which *disprove* a theological scheme like that of the Trinity or the image of God in man, or the origin of evil in creation. All you can do, if you are an agnostic, is to say that you have no reason for regarding these things as proved. To talk about the discovery destroying the scheme is mere nonsense, like talking of a monkey destroying a theorem of Euclid. In the face of this larger fatuity, it is almost a trifle to note that these critics seem to know very little about Darwinism in relation to biological realities that really are on its own plane of thought; and have not heard of any discoveries about the discovery.

But besides the current cant of those who know no better, there is the more individual and independent criticism of those who ought to know better. Besides the simpler type that honestly believes in its own rationalistic orthodoxy, there is the more subtle type that does in its way really use its reason; even if it sometimes seems to be reasoning against reason. If we find the official type of the former in the Bishop of Birmingham we may well find the type of the latter in the Dean of St. Paul's. He also has been writing recently on the beneficent effect of science on the Creed; leaving us a little in doubt whether we are to thank her for improving the Creed or for destroying it.

There are many matters in his recent utterances which I should like to examine; but for the moment I am taking only one point; because it is an excellent example of something more subtle and superficially more plausible. He talks of a revelation of God through science; and in one sense none of us will complain of that. I suppose every revelation of truth is a revelation of God; and we ought to make certain (though popularly speaking we do not) that every revelation of science is a revelation of truth. But we have still in this case to ask Dean Inge what the revelation is.

He suggests rather sketchily one or two things. He seems to be congratulating himself on the scientific epoch making us more conscientious and considerate to our cousins the animals. If this refers to the Darwinian fashion, it is grossly misleading. So far as a morality could be deduced from Darwinism, it was not one of greater tenderness towards animals, but of less tenderness towards men. The moral actually drawn from the struggle for life, and the survival of the fittest, was that we should weed out the invalids and the idiots rather than that we should surrender ourselves altruistically to the tigers and the wolves. That morality proclaimed a similarity but not a unity—except a unity in disunion. In other words, that morality was an immorality. It is not necessary to draw this moral from the struggle for life, but it is the only moral that can be drawn.

And all the time there is a much more important moral

that really can be drawn, if not from Darwinism, at least from science. There really is a revelation of God in science, but apparently it is not revealed to the Dean of St. Paul's. The real moral of the amazing strides of science is the very reverse of that which he draws.

Aviation or wireless telegraphy, so far from making man one with the brutes, mark more and more vividly his violent and complete departure from them. So far as that goes, it really would be easier to suggest that a shepherd was as shaggy as his own sheep than to suggest that the inventor of an airplane is as natural as a bird.

Science enormously emphasizes the unique status of Man. It makes him much more obviously the lord of creation, the measure of all things, the image of God. What it does not do is to give any guarantee whatever that this magician will use his powers well, that he will advance *pari passu* in moral as in material things. Put those two facts together, and you find yourself facing the two dogmas of the Creation and the Fall.

IN GASCONY

In the hills of Gascony
The long white roads,
The winding roads
Creep downward to the sea,
Through rose patches by crumbling walls,
And miles of military crowds
Of poplars trim for the parade,
Up and down the waves of hills,
Through the great cathedral halls;
By the place where brave men lie
In quiet sleep,
In dreamless sleep,
While the stars and moon go by;
Where the day lives unafraid.

Along a road in Gascony
A gray old church,
Unsmiling church,
Towers in simplicity.
Stones that tired arms had raised;
Stones that ivy-fingers search
And wander over in parade.
Kneeling there, atop the hill,
Its bells of Angelus have praised
The Saviour through the centuries
Of fearful days,
And happy days;
Chanting the hymn of its memories
With goldtoned voice, and unafraid.

A Gascon village by the sea—
When day is done,
And work is done,
The sabots drop off heavily
From peasant feet, tired and slow.
Dim eyes watch the fading sun,
Unquestioning their life's parade.
Up the long road to the hill,
Where the top is white with snow;
Always in their simple faith—
They live in faith,
They love in faith,
They live, and love, and die in faith,
And watch the Night come unafraid.

NORBERT ENGELS.

Education

Limitations of Social Determinants

P. W. THIBEAU, Ph. D.

[The first of two papers on curriculum building.]

IT WAS Plato who first spoke of society as an organism, and of individuals as its members. To the Greek philosopher this concept was so real and impelling that in his ideal State he would sacrifice the individual entirely to the well-being of this creature.

With us Plato's reality has dwindled into a mere analogy. The individual is an entity. Nevertheless, our social philosophy assumes the reality of a social spirit which, like the organism, seeks self-perpetuation. This social spirit forever contemplates the future. It admits no gap in national existence; it permits self-sufficiency to no generation. Every age pulsates with the life of the past. Each is a link in a continuous chain. To each belongs the task of annexing its contributions to a permanent social heritage and of transmitting an unbroken tradition to the future.

Like the father who labors that the future of his offspring may be happy and prosperous, the nation expends its energy that the citizens of tomorrow may be peaceful and secure. Institutions are devised that continuity of national thought and aspiration may be preserved and that the ideals and discoveries of today, deemed worthy of the reverence and respect of the generation of tomorrow, may add to its wisdom and direct its destinies. In its institutions, the life of a nation becomes continuous and immortal.

Of all institutions, the school is the special creation of a nation to maintain the unbroken tradition, and to facilitate the transitional function devolving upon each generation. It is the great cooperative enterprise of society at large—the business of everybody—originated by the public, sustained by the public and directed by the public. It functions in the realm of the spiritual, and as it is a social institution, its special function is to nourish the social mind, to preserve its identity and to immortalize it in each generation. Through the school a continuous tradition, a cherished heritage, enjoys permanence and persistence.

This concept of the school, both in theory and in practice, is, in our time, fundamental. Yet there was a time in history when the schools knew not the dictates of society. They then enjoyed a type of academic freedom unknown in our day. The idea of a school operating in an academic vacuum finds slight favor in American educational theory. Nevertheless, were our schools chartered once and for all with authority to bear onward an unchanging tradition, the even tenor of academic life would enjoy immunity from the convulsions of the "madding crowd." Under such conditions, school life would be serene though mayhap drab and monotonous. Numerous educational problems would disappear. However, the very nature of the modern school and the prevalent conception of its duty renders it extremely susceptible to changes going on beyond its material limits.

In theory, the schools of America are academically free. In practice, however, one sees reason for believing that this freedom is exercised with a certain amount of limitation.

The death blow to ecclesiasticism in American education was effectively administered in the nineteenth century. As a consequence a freedom has been achieved which, in some respects, is a freedom *secundum quid*—a doubtful freedom—fashioned in the school of nineteenth-century philosophy. It is a freedom which amounts to subserviency to popular motives; a freedom which tolerates no academic aloofness. The reins of academic control rest ultimately in the hands of the public. The grasp is secure, and the public may insist on its prerogative of guiding American educational policy. The school may not be more conservative than is the spirit of the generation it serves; neither may it be more radical. Like society at large, the degree of conservatism or radicalism which it fosters is contingent upon the degree of satisfaction and complacency with which the age regards itself.

But the school is not a mere follower; it is a guide and a pioneer. To fulfil its function as a social institution, the school must observe more than a passive response to the stimulus of public volition. Where conservatism curbs ingenious invention and worth-while innovation, the school must sunder the shackling chains; and where, on the other hand, the social impulse tends to outrun the limits of discretion, the school must restrain, maintaining the poise and dignity of the social structure. Its function is dual: to stimulate progress, and to consolidate and stabilize it.

This interpretation of the school accepted, it must always be a problem of the school administrator, and of educational agencies generally, to guide national progress through educational institutions by maintaining a judicious balance between the old and the new. A conservative society makes relatively less demand upon the skill and discernment of the educationist since the readjustments arising from social change are comparatively inconsequential. But in a rapidly changing society, one in which views are fluid and in process of destruction and reconstruction, the keenest sense of proportion and relative value is required of the educational official.

Among educators at the present time the conviction is abroad that the present is predominantly an age of change and transition. One feels that the steady, even flow of the stream of progress is being more than ruffled by the constant, gentle pressure of social zephyrs. A fretful, gusty blast threatens to throw it into convulsions. The main movement of the stream is not merely pushed gently by lateral currents of public opinion. The continuity of its main movement towards a distant objective seems in danger of being severed from the source which nourished its strength and supplied its vitality. New bases and new estimates of values are being created or sought. In the sense of Pestalozzi, not only is the social carriage being re-horsed, it is in process of being re-directed.

The situation exacts much of the school official. As

traditional standards decline in popular esteem and as their sanctions suffer from public indifference, he recognizes an urgent need of readjusting the pursuits of the school to the new conditions. Unless the school accommodates itself to social wants (real or imagined) as these arise, it is in danger of becoming antiquated, and out of sympathy with the flow of public thought. Inaction but paves the way to an educational crisis, which inevitably comes when the strain from accumulated lines of differences violently disrupts the age-grown tradition.

But the professional educator also recognizes the significant fact that the social pressure impinging upon the school is sustained by a public opinion and insight unrelated to the fundamental import of the school and its work. It is to him an incompetent authority, as little prepared to dictate the policy of the school as is the ordinary layman to prescribe in the event of physical illness. That the school should accept unmitigated the social purpose as it thus presents itself, would be to de-professionalize education, to court academic calamity and, eventually, social ruin as well. Extreme as it may seem, public opinion is a monster that would devour its own parent. It lacks not only technical knowledge of school matters but frequently calm deliberation. In educational matters the voice of the people is not always nor necessarily the voice of the Infallible; neither, we are willing to concede, is that of the professional educator or administrator. Yet it is a fact that the illustrious characters in the history of education, those whose personalities evoke the highest recognition, were precisely those most apathetic to the educational convictions of their day. One is indeed persuaded that they enjoy fame in proportion to the degree to which they protested.

Popular sanctions and approvals are unstable and subject to change. They are represented by convictions which from traditions at the one extreme range through all shades of proven value—customs, fashions, fads, frenzies, etc.—to fancies. Not only do they vary as to proven value, but likewise in respect to universality, permanence, and intensity. The more ephemeral they are, the more intense and persistent, generally speaking, they are. They create a troublesome problem for the curriculum builder: their worth may be too insufficiently proven to commend them to the thoughtful educator and oftentimes insistency attaches precisely to those suspected of possessing least value.

In devising a curriculum appropriate to the needs and the earnest requirements of the nation at large, the curriculum builder remembers that the future as well as the present must be consulted. A judicious selection must be made from present elements and tendencies for incorporation into a sane, meritorious course of study. These elements should be representative of the contributions of the present to the future and these must be fused into the elements contributed by the past.

In structural organization, the curriculum should assume the aspect of a pyramid in which the basic stages represent elements deeply rooted in the past, and the successively narrowing stages contributions by successive generations

approaching the present in chronological sequence. It is by observing this law that the wisdom of our ancestors is brought to bear upon the organization and nature of the studies ordained for pupils in our schools.

Sociology

Serfs of the State

PAUL L. BLAKELY, S. J.

IN REGISTERING their disapproval of divorce many of the non-Catholic churches are like the lady in the fable who saw the naughty little girl push her grandmother into the furnace. She remarked, "Fie! fie!" in a most reproving tone of voice. There she stopped, but grandma continued in immediate contact with what Mr. Micawber loved to call the devouring element, and was ultimately reduced to ashes.

A disapproving state of mind is not worth much unless it prompts to action. It must be confessed, however, that the non-Catholic churches are in a predicament. If they ban divorce, they offend the State, and that is a more terrible thing than Bottom's lion roaring before the ladies.

Divorce is a grave evil, they contend, and ought to be checked. Considering the loose regulations of some American States, of which one permits divorce for any of fourteen causes, with the privilege of remarriage, it is plain that we are authorizing "nothing less than half-disguised polygamy" (Gwynne: "Divorce in America") and are approaching the degradation at which Seneca hinted when he said that "the high-born ladies of his time calculated the year not by the consuls but by their husbands" (Luckock: "History of Marriage"). If the Roman ladies could finish that problem quickly, they had good memories. In my own very narrow experience I have come across two cases, one that of a man, the other of a woman, in which the survivor before me was obliged to figure slowly whether this or that escapade in Elkton, Md., could be considered a wedding, and how often, in consequence, he or she had or had not been married.

However, that divorce increases faster than the population, and that there are now more divorces in proportion to population in the United States than in any other civilized or semi-civilized country, is notorious. In these facts our more advanced thinkers find evidence of a growing national enlightenment. Other thinkers, not so advanced (if by advance is meant deflection from the power of control and restraint which has enabled man to climb painfully to civilization), accept them as evidence of weakened moral fiber throughout the nation. On the facts both groups agree, differing only on their significance.

"But what can we do," ask the Protestant churches, "seeing that the State so readily dissolves the first contract, and allows a second, a third, and subsequent contracts, almost *ad libitum*? How can we oppose Caesar and at the same time teach good citizenship?" The best kind of citizenship sometimes consists in opposing Caesar, but that point may pass.

Let us take the statement of the Rev. Henry Sloane

Coffin, president of the Union Theological Seminary, New York, occurring in an address (much of which was excellent) to the Synod of New York, assembled at Albany. "The Presbyterian Church does not presume to declare null marriages which the State holds to be legal."

Today the State has many serfs. One wonders how they manage to survive in a country whose first great State paper is the Declaration of Independence, with its doctrine of natural rights. But the unhappy fact is that they are found in nearly every department of life. They look upon the child as belonging first to the State, and incidentally to his parents. Education, they think, is not primarily the duty and the right of parents, but of the State. So, too, it is the exclusive right of the State to legislate for marriage and its dissolution, and for remarriage.

These conclusions, it need hardly be remarked, flow from the pagan philosophy of the State popularized in our age chiefly by Hegel and his followers. The State does not exist for man, but man for the State, and the State is the over-lord. Man has no rights, properly, but merely revocable concessions granted by the State. Obviously, this theory is equally opposed to the principles of American Government and of the Christian religion. It destroys man's legitimate liberty and makes him a serf of the State.

Dr. Coffin's doctrine, if it is that of the Presbyterian Church, makes that group subservient to the State with respect to marriage and divorce. Some of the consequences of this position were probably not foreseen by Dr. Coffin, when he thus stated the practice of his communion.

Not long ago, the press reported the instance of the lady in Kansas who, after divorcing some husbands and burying others, led her thirteenth, if not to the altar, to the justice of the peace. I cannot match that example, but I was recently informed of a Kentucky gentleman who took a fifth wife, and, with the exception of the first, every one of the ladies claimed a marriageable status by grace of a divorce court. If the Presbyterian church is unwilling to attack the assumption that not one of these unions was null, it will not prove itself particularly valuable in the fight against divorce. One act is worth more than a million windy aspirations.

It is not a terrible thing to offend the State in this matter, but a duty imposed both by loyalty to good government and to God. If we concede that Almighty God has vested the majority of an American State legislature with supreme power in respect to marriage, its dissolution, and subsequent remarriage, we are forced to concede that the right and wrong of any moral issue is properly ascertained by counting the heads of the country members.

The religious group, by profession and supposition Christian, which cannot or will not fight that monstrous theory, forfeits its claim to be regarded as a guide and counselor. Would Dr. Coffin refuse to consider "null" the abominable unions sanctioned by the *de facto* Governments of Soviet Russia and Yucatan, or those authorized by the lax courts of Paris and Reno? If his communion has no blast of censure for the gentleman who after

divorcing three wives marries a lady who has divorced as many husbands, the reality of that communion's abhorrence of divorce is open to suspicion.

Mere disapproval is an academic thing, useful in helping to rouse public opinion against a public evil, but unless it goes on to action it is a fraud and delusion. Your burglar does not ask you to receive him at your table, and over the wine and the walnuts to whisper in his ear the combination of the safe. He is highly content if you will merely refrain from censuring him; from declaring him, as it were, null and void.

Dr. Coffin—or his church—refrains.

With Scrip and Staff

THE preparations being made for the International Eucharistic Congress in 1928 remind us of the unlimited resources which the Church possesses in prayer. We can never remind ourselves too much that its efficacy is boundless, and that, as members of the Universal Church, we have at our command a vast host of intercessors to obtain for us the use of that unstinted power. Nor can there be any relaxation, not only in private prayer, but in the collective appeal of thousands or of millions to God, by which our assurance of being heard is increased beyond measure.

The Eucharistic Congress is gradually taking form as an occasion for world-prayer, for some specific purpose. In this it is building on the foundation long since laid by the League of the Sacred Heart, established to secure world-wide intercession for the intentions of Christians, and particularly for those of the Holy See. Pope Pius XI, in assigning the topic for the approaching Congress, is giving direction also to this united intercession. "The Holy Eucharist and the Blessed Virgin Mary," as the inspiration of our world-prayers, will give us hope for Divine help in the warfare the Church must wage today for youth, for womanhood, for purity of morals, and for the very idea of truth itself.

WITH faith in the devotion of the twenty million Catholics of the United States, the Fathers of the Blessed Sacrament, whose headquarters are 184 East Seventy-sixth Street, New York City, are planning for a great Crusade of Prayer, in connection with the approaching Congress at Sydney, as an echo also of the Eucharistic Congress of Chicago. Their announcement reads as follows:

His Holiness, Pope Pius XI, has decreed that "Our Lady of the Blessed Sacrament" will be the theme discussed at this Congress. And so, men, women and children of the United States, you, who are members of the Church societies, and you, who are not, we invite you all to take part in this Spiritual Bouquet. Children of Mary, be leaders in this campaign: Go forth and arouse enthusiasm among the other societies; broadcast, as it were, that we purpose to gather "A Worthwhile Garland" of 100,000-000 "Spiritual Flowers" to offer to Our Lady of the Blessed Sacrament on her birthday, September 8, 1928. The zeal which you put into this beautiful work, of bringing more honor to our

Blessed Mother, under this glorious title, is bound to merit for you and yours, as well as for your parish, many graces and blessings.

Leaflets may be obtained by writing to the above address. It will be noted that the appeal is made particularly to members of the Sodality of the Blessed Virgin throughout the United States. A more splendid spiritual opportunity has seldom been presented to them.

REFERRING to Mexico in his recent pastoral, Archbishop Drossaerts of San Antonio, who has just returned from a visit to Rome, writes:

All over Europe we found expression of the greatest horror for the religious persecution now going on unabated in Mexico. . . . The wanton, cruel repressing of all religion; the endless list of murders and political executions . . . aroused everywhere among all classes of people intense indignation.

How can the Government of the United States, they said, allow this state of anarchy and savage despotism to continue at its very doors? . . .

All over Europe public prayers go up to Heaven for these suffering people. We, too, lift up our hands and implore God to have mercy on Mexico and put a speedy end to this awful orgy of blood and murder.

The suggestion is made by Father Garesché, S. J., of Milwaukee, that every Catholic individually, and parishes and schools collectively, celebrate the feast of the Immaculate Conception, on December 8, by prayers and special devotions for our suffering brethren in Mexico, and at the same time that each one write a personal letter to the President of the United States or to the Senator or Congressman from the district, asking simply that the influence of the United States Government be employed to find, in the words of Pope Pius XI, "an opportune remedy for this disastrous social catastrophe in our neighboring nation." This prayer, remarks Father Garesché, and the writing of this letter will be a personal service which each one can render, and, "if the whole press," says the Holy Father, "the whole nation of the United States can find an opportune remedy for this disastrous social catastrophe, it will merit glory in the history of civilization and religion."

ANOTHER phase of the power of united prayers is shown to us by the remarkable work of the "Apostolate of Suffering." This association, new in the United States, but which has already brought strength and peace to so many sufferers in Europe, celebrated its first anniversary in this country on October 4. In the period of not quite one year, 3,132 persons joined its ranks, of whom seventy-one have been called to their reward. A special interest in this work has been taken by Archbishop Messmer of Milwaukee, who is its Spiritual Director.

"The purpose of the Apostolate," says its announcement, "is to assure the sick and the afflicted that their lives are not useless; that by patient suffering they can do wonderful work for the spread of God's Kingdom here on earth." Leaflets are issued by the Apostolate of Suf-

fering, Miss Clara M. Tiry, 513 Thirty-fourth Street, Milwaukee, Wis.

INDEED, as the Princess observed at the time they borrowed all her Sunday School chairs for the Methodist Quarterly Conference, "it is hard to keep Catholic piety inside the bounds of the Church." St. John's (Anglican) Church in Christiansted, Virgin Islands, has just celebrated its feast of Dedication, on October 5. To quote the *St. Croix Tribune*:

The outstanding feature of the Festival was the dedication on Sunday night of a shrine of St. Teresa of the Child Jesus. The Church was packed, and after the Rector, Father Pigott, had briefly outlined the life of this most popular of modern Saints, and told how the shrine was donated by a devoted client of the "Little Flower" and expressed the hope that her shower of roses would fall on the parish and especially on the Carmelite Convent of Lisieux, the Shrine was unveiled by Mr. Robert Skeoch and Mr. Canegata, church-wardens, and at once won all hearts by its chaste beauty and deeply devotional aspect. . . . A relic of the Saint, presented by a friend of the parish who recently visited the Convent at Lisieux, enclosed in a golden case encrusted with pearls and sapphires, and lying in its silver reliquary was then borne in procession from the High Altar to the repository in the Shrine, the while a hymn of the "Little Flower" was heartily sung by the choir and congregation. . . . On Wednesday morning . . . several hundreds of persons went to the altar rails to venerate the relic of St. Teresa and to be blessed with it individually.

What would have been the reflections of the "Little Flower," if on earth she had learned of such a strange destiny awaiting her? But in the light of heaven she will undoubtedly value and reward the good intentions of these people—who have happily an ocean between them and Bishop Barnes—with the gift of the true Faith. After all, when today even the Y. M. C. A. has been running a week-end retreat in New Jersey, there is little to surprise us that some follow the example of the Church in order to respond to St. Teresa's spiritual appeal.

THE PILGRIM.

FORTY-FIVE TO SEVENTEEN

I remember you—my young self! with a book
Alone in the hills, fair head adream
By chanting stream
With the dawn-lit Ode on Immortality;
Or, deep in love with the ancient world, you look
For a startled dryad—fleeing, she
In the mountain glade
Through low boughs ran!—
In pulsing silence, half-afraid,
For leering Pan.
You stand across an abyss—oh, girl! from me,
The years between. Now: heart adream
I follow a stream
Deep-flowing through this roaring world, and quest
With graver eyes for Immortality
Beyond its vales and peaks,—unguessed
By you life's goad
Along the span!
Look unafraid, last turn of the road,
For a gentle Man.

FLORENCE CHAMPREUX MAGEE.

Literature**The World of Enid Dinnis**

FRANCIS TALBOT, S. J.

IT WAS in the twilight of a gray Monday afternoon that Miss Dinnis was announced. She had just come from the Farm Street Reading Room, in which she was a volunteer day-a-week librarian. She was in a shadowy corner of the dull parlor, and one would have looked thrice before discovering anyone, and especially Miss Dinnis, in the room. Then suddenly she emerged, noiselessly, unexpectedly, graciously, in the same startling way precisely in which her fairies materialize in her stories. Even when the lights had been turned on, she did not appear to be more substantial than when she formed out of the dusk. Frail-looking and unobtrusive, low-toned and subdued, somewhat self-conscious and retiring, she made me feel, by contrast, most ponderous and material and a great deal of an earthling.

Had I not been so deeply impressed by her writings, I might have felt superior towards her and might have been forced to banish from my manner a certain condescension. But remembering that she was the author of certain books that I believe are supreme in their class, I did not allow her humility of approach to fill me with false pride. The peculiar genius of Enid Dinnis had always captivated me. She seemed to have an inexhaustible supply of fairies, of mysteries, of miracles, of all manner of marvels in her mind. But what sort of a mind could it be that manufactured these strange beings and happenings so blithely? One cannot forever be inventing or evoking spirits and manipulating startling coincidences. One cannot, I repeat, be forever turning one's mind from the sordid world of sticks and stones and stuffy people, in which one ordinarily lives, to an invisible world of ghosts and graces and inspirations.

It had been my intention to confront her with a series of direct questions about her latest book. How could she prove to me that there was a statue on the altar when, as anyone could see, the statue was still in the packing box on the floor? How could she expect me to believe that a deaf and dumb man listened by proxy, and even inspired a sermon that the priest never preached? Or how, again, was it possible that the pastor remained in his confessional for forty years, presumably without ever leaving it, though the whole parish had attended his obsequies and prayed him into Heaven, even if he did not go direct? Under protest, I was ready to admit to Miss Dinnis that I had actually believed these stories as she told them. What I wanted to know in particular was how she could ever think of them, and ever tell them with such a serious sincerity that she made me confess that they were not only credible but actual.

She erased all my difficulties by the simple remark that she did not invent her stories. They just happened that way. She did not transport her fancy from the work-a-day world to a mystical world, because the work-a-day

world was really the mystical world. She did not manufacture tales about grace working miracles in the souls of men; God's grace was always doing that. She merely wrote what she herself usually saw in the world and in the people about her.

From these remarks, it became clear to me that Miss Dinnis would never exhaust her fund of stories. Around every corner of the street there lurks a fairy for her to describe; in every lamp-post shrouded by the London fog there dwells an apparition; underlying each prosaic happening of the day there is a supernatural machinery at work. All she must do to find a subject for her tales is to describe these things which she actually witnesses. She does not consider them extraordinary occurrences but mere casual happenings. Perhaps, in my effort to describe the mentality of Miss Dinnis, I have seemed to imply that she is somewhat of a visionary or a dreamer, or even psychopathic. Most assuredly, she is nothing of the sort. Rather, she is most delightfully normal and most impressively ordinary. She lives in a routine of a real and substantial world. She holds her contact with the material world which we others inhabit; but she comprehends this material world more fully.

Miss Dinnis does not construct in her stories a make-believe world. She appears to do so merely because she calls attention to the invisible half of the world's work. God's grace illumines human souls just as really and as startlingly as an electric bulb lights up a room. Prayer may have an effect just as unmistakable as that of an earthquake. An angel is not a stranger being than a man, the supernatural is not any more extraordinary than the natural, the curing of a broken arm instantaneously causes God no more trouble than the increasing of the size of that arm from infancy to manhood. Miss Dinnis has discovered these truths and has exemplified them in her stories. She seems to duller people to tell marvelously fanciful fairy tales. But she is merely describing what these people are too dull to see for themselves.

The proper approach to a reading of Miss Dinnis is that of a firm belief in God's providence over His world. Any other attitude would make her stories appear silly and superstitious. In her latest collection, "Travellers' Tales," she is more emphatic than ever in her insistence that God directs human matters with a most personal and paternal force. In "The Hard Saying," for example, God wished to bring the brilliant young doctor into the Church. But all the equally brilliant theologians were not the instruments that God wished to use nor was it to be done in the space of a few months. The conversion was eventually brought about by the ordained meeting of the doctor with an old beggar-man who was a priest.

This is a strange story, indeed, but it is an ordinary story of God's Providence. "A Case in Point" is not less strangely ordinary. Years ago, an Anglican curate struggled with his doubts about the Papacy; he could not accept the teaching of the Church, and so could not conscientiously become a Catholic. But he dreamt a dream, and the following morning he resigned his "living" be-

cause he "had discovered that the Catholic Church was the great, tender mother, with wide-open arms." Years ago, likewise, a little girl made a heroic sacrifice: she gave God the little pail that she had wanted to play with at the sea-shore. And years later, it was discovered that the sacrifice and the conversion happened simultaneously.

Old Granny Egan, in "Three That Bear Witness," believed in the efficacy of Lourdes water and in the saying of the Magnificat. The learned doctor at the dispensary considered both to be not only unscientific for obtaining cures of diseases but a very dangerous kind of quackery and superstition. God's grace, however, was stronger than medical science. The doctor went to Lourdes. But the most conclusive evidence that God and the saints press the buttons that direct our free will is to be found in "Fioretti." Archie Cumberbridge goes to Becking Common to find Moira, and incidentally fairies; the other elderly gentleman is seeking speedwells. They both discover a celluloid doll clothed in a red handkerchief. And when the owners come romping back, they both learn that St. Anthony and the Sacred Heart do actually intervene in the mundane troubles of little girls.

If this world were explainable only by natural causes, Miss Dennis should have been born of the West of Ireland people, or seven centuries ago, in some place or time in which faith in God was strong and the supernatural was as evident as the hand. Instead of that, and showing that God is still in the world, she is the converted daughter of a Protestant clergyman and a dweller among the most prosaic islanders on the earth. Both in herself and in her stories she is a contradiction to the sceptical modernists that even we born Catholics have become.

That she has a truly medieval mind is evident from the perfect rightness of detail and spirit in her tales of monkish saints. Little Brother Dickon, in "The Printing Press of Fra Ricardus," may have been inspired to write a sublime treatise on obedience, but his act of perfect obedience was a heavenly gesture that humanly seemed preposterous.

It might seem, from what I have said, that Miss Dinnis' stories of the miraculous actually occurred in real life and within her own observation. She has denied that they actually took place. But she has likewise contended that there was no reason why they should not or could not have been enacted just as she wrote them. By an appeal to the "deadly parallel," I would also contend with Miss Dinnis that if they did not happen in real life, miracles and coincidences of even greater magnitude have often occurred through the goodness of God.

There may be paradox in the writings of Miss Dinnis, but it is a sane and common-sense paradox. She may seem to turn the world as upside down and as topsy-turvy as Chesterton does, but that is because most of us are standing on our heads with a bandage over one eye, and that the spiritual eye. She has discovered that the prosaic is filled with fine poetry, and that the real is true romance, and that unseen faith moves mountains no less than human hearts.

REVIEWS

Men of Destiny. By WALTER LIPPMANN. New York: The Macmillan Company. \$2.50.

During the past ten years or so, Walter Lippmann has been observing, appraising and classifying the prominent persons in public life and the principles which seem to actuate them. He has also been interested in the nameless masses who may generically be called voters. The numerous magazine articles in which he set forth his views have now been collected into this single volume. They are deserving of a second, more mature, reading as they were of the hasty skimming usually given to articles in the weekly or monthly journals. Al Smith and Calvin Coolidge, Bryan, Wilson and McAdoo, Harding, Borah, Kellogg and Mellon are among the political personages he analyzes; Mencken and Sinclair Lewis are among the publicists; political indifference, majority rule, nationalism and imperialism are prominent in his comments on democracy. Most significant, and yet most curious, are his two chapters on Governor Smith, the man of destiny. He regards him as a sign and portent of the times, the symbol of the Americanism that has emerged from the later immigrants and that is supplanting the older society of first and second families. Governor Smith, he concludes, is a superior man, equipped and available for the Presidency, and yet not practically available and not likely to be nominated as Chief Executive. In his chapter "The Catholicism of Al Smith" he considers the Marshall controversy in particular and religious intolerance in its larger aspects. Mr. Lippmann, despite his laudatory comments on Smith's religion, is sadly mistaken in his arguments; he speaks as a well-intentioned non-Catholic would, but has grasped neither the Catholic attitude nor the full meaning of the Smith reply. Among the publicists of the day, Mr. Lippman stands high. He is sane and shrewd in most of his fundamental philosophy, sufficiently accurate in his facts, well-balanced in his ability to analyze his premises and to draw conclusions from them. Mr. Lippmann writes in such a manner that he is a pleasure to read.

F. X. T.

The Mechanism of the Modern State. Two Volumes. By SIR JOHN A. R. MARRIOTT. New York: American Branch, Oxford University Press. \$15.00.

These two scholarly volumes from the pen of a distinguished Member of Parliament and a well-recognized authority on government politics is at the same time a philosophy, a history and an interpretation. A subtitle describes them as a treatise on the science and art of government and their preface tells the reader that their primary purpose is to set forth the actual working of the English Constitution. Following some introductory remarks on government forms in general, Sir John passes to an examination of the democracies typified by Greece, the Swiss Confederation and the United States and then to a fuller and more complete study of the government of England, its evolution and organization. An analysis follows of the legislature, the electorate, the executive and the judiciary, and the work is concluded with a discourse on local government and some remarks on parties and principles. In his exposition of the working of English political institutions the author follows the comparative method so that while he never loses sight of his main purpose he takes frequent glances at the working of parallel institutions in other typical States of the modern world. This gives his studies a breadth of interest they would otherwise lack while at the same time they bring into clearer relief the characteristic features of the English polity. The reader will be often intrigued by the attitude of the author towards the subjects he discusses and by his findings. Thus, his opinion on the popular referendum and his insistence on the necessity for maintaining the monarchy to abolish which would mean "the dissolution of the Empire." Debaters and students of civics and politics will find these volumes excellent for reference. One may not always assent to the author's theories or agree with his philosophizing but in general the books are reliably informative and instructive. Sir John has a facile and a polished

pen that makes his chapters very readable, while marginal notes, copious references and a very complete index and bibliography add to the usefulness of the volumes.

W. I. L.

Henry Ward Beecher. An American Portrait. By PAXTON HIBBEN. New York: George H. Doran Company. \$5.00.

Henry Ward Beecher was born in Litchfield, Connecticut, on June 24, 1813. At that time, Mr. Hibben informs us in the second line of the first chapter, "in Europe there was peace." It is rather difficult to understand what connection Mr. Hibben's mind finds between Henry Ward Beecher and Napoleon after Bautzen. Much more striking is the juxtaposition, not suggested by Mr. Hibben, of Henry Ward Beecher, leading a loveless, terrified childhood, in the grim Puritan prison that was Lyman Beecher's house, with John C. Calhoun, who sat at the feet of a Litchfield lawyer, Judge Tapping Reeve, to open his youthful mind to the principles of secession. For this Calhoun, then and always, was passionately sincere; and sincere Henry Ward Beecher never was.

It is a terrifying portrait that Mr. Hibben paints, a grim repulsive thing, all done in blacks. For nearly thirty years Beecher was a symbol in the Protestant mind of all that was holy in religion and uplifting in public life. Mr. Paxton pulls down that symbol. He finds that Beecher was a man who "blew hot and then blew cold" for three-quarters of a century; that he was a trimmer who lived the philosophy attributed to his father, "true wisdom consists in advocating a cause only so far as the community will sustain the reformer"; and that he was a pure-minded hero of reform who took \$15,000 in Northern Pacific stock from Jay Cooke, for the express purpose of influencing the public mind in favor of the new railroad by his labors in the pulpit, and in the *Christian Union* newspaper. And, finally, Mr. Paxton so documents his story of the Tilton scandal that it becomes clear that Beecher had none of the attributes without which a public teacher of religion and morality becomes as a whited sepulchre. Not only in political matters but in the intellectual and moral spheres, he tried "to keep a foot in both camps." As a result of the conflict between what he was and what he seemed and professed to be, Beecher was forever doing what he should not do, and living in the fear of being found out. Of the life of the spirit, as Catholics understand the term, he had not a trace. "Nowhere in his long life had Henry Ward Beecher learned the discipline of self-denial."

Yet the reader closes the volume wondering if for all his mass of documentary evidence, Mr. Paxton has not missed something in Beecher's life. "It is not material whether Henry Ward Beecher was saint or sinner," he writes, while with zealous hand he heaps up the evidences of Beecher's moral weaknesses. But was there nothing good in the man? It seems incredible that Mr. Paxton did not find evidence for one kindly word, one generous deed, a single avowal of repentance, which might make us look more kindly upon a man who sixty years ago was the articulate voice of Protestantism in the United States.

P. L. B.

The Father of Little Women. By HONORÉ WILLIS MORROW. Boston: Little, Brown, and Company. \$3.00.

The unfortunate title of Mrs. Morrow's book gives more emphasis to the gifted daughter of Bronson Alcott than to the great educator himself. Some still treasure their first edition of "Little Women" and others are content with the latest reprint. But little is known of "The Father of Little Women." Nor has Mrs. Morrow written his biography. In fact, she explicitly disclaims any such intention. Her purpose seems to have been to resurrect, by the power of her sympathy, the figure of a great educator who had been stoned by the mob and wrapped in the grave-clothes of misunderstanding. Bronson lives again; he tramps the high-ways and by-ways of the South once more; the peddler's pack weighs down his broad, farm-developed shoulders; he writes quaint letters to Abba May and both of them externalize their ideals of

"The Christian System" in their model school in Philadelphia; frightened by the specter of poverty they return to Boston and in the Temple School give full exercise to their ideals of gentleness and loving kindness; the intellectuals approve and encourage, but the mob, uncultured and unappreciative, literally drive them out of the city; through all this Bronson lives again and even in his old age he goes on "brain excursions" with Louisa still confident in his ideas and still true to his ideals. Mrs. Morrow has brought back from the realm of legend the man whom Emerson called a "tedious archangel." However, his figure is still clothed in such a mist of sentimentality that this semi-novelized sketch of his life gives little promise of relieving the tedium or winning the irreverent mob to venerate A. Bronson Alcott as an archangel, although it may gain even a reluctant acknowledgement of his contributions to modern educational methods.

J. G.

BOOKS AND AUTHORS

Spiritual Uplift.—There is a peace and calmness about "Cresting the Ridge" (Kenedy. \$2.00), by a Sister of Notre Dame, that ought to appeal to many in whose lives the feverishness of these days almost drowns out the call to higher things. The writer tries to show the real joy there is in life, that joy which is the true peace that comes from thinking with God and working for God. Those who have read the Sister's "Spiritual Pastels" and "Rabboni" will find a like spiritual treat in this her latest book.

To open the eyes of the erring and confirm the efforts of the valiant is the evident purpose of "Eithne," the author of "My Pretty Maid" (Herder. 50c). Here in outline we have two types of women. One is the daughter of Eve, and the other, the Sister of Mary Immaculate. Because the first type in recent times has become alarmingly prevalent, "Eithne" talks as a sister to her sisters in friendly, familiar words of warning. There is much wisdom and timely advice to be found in these few pages. Throughout all the talks there is a note of sympathy and encouragement, a tone of cheer and hope and a spirit of thankfulness for the remedy that Christ has left us in the Blessed Sacrament, as an antidote against modern doctrine and practice.

Priests whose duty it is to preach at the children's Mass, Sunday-school workers and teachers of religion in our parish schools will all find helpful material for their work in "Bible Story Sermonettes" (Wagner), by the Rev. Frederick A. Reuter, whose previously published volumes for children are doubtless already familiar to many of them. The sermonettes appeared some years ago in the pages of the *Homiletic and Pastoral Review* but their reprinting in permanent form is an advantage. They are as practical as they are stimulating and interesting.

Chiefly for Young Men.—Suicide is unfortunately not uncommon. Where deliberate it often argues to a want of courage. People lack fortitude to face the problems of life. "The Ways of Courage" (Herder. \$1.50), by Humphrey J. Desmond, will stimulate one for meeting the crosses of life. The motives it suggests for grasping at opportunities and the examples it offers of success under trying circumstances are bound to impress the attentive reader. As the author himself well notes, if we got all the encouragement we ought to get and gave all the encouragement we ought to give, the world would be altogether happier and more normal. The volume is especially recommended to ambitious young collegians.

There is inspiration also in "Boyland Bridge" (Benziger. 35c.), by the Rev. Frederick Macdonnell, S. J. A subtitle indicates that it is a book on purity for boys and its message is particularly for Catholic lads in their 'teens. The author considers the vice against purity as the greatest impediment to stalwart character formation and it is from this angle that he approaches the subject. Though the material is presented through a well-sustained allegory, its treatment is sufficiently frank and direct to put maturing youth

on its guard. The volume bespeaks the ideals and affection of a priest for those in whose character-moulding he is keenly interested. Parents and those who have the direction of youth will find in it some pertinent suggestions for safeguarding those under their charge.

For the English Course.—A single but ample purpose has determined the choice of materials for George Philip Krapp in the making of "The Knowledge of English" (Holt. \$3.75). This purpose has been "to indicate a manner of reducing to some kind of intelligible order the tangle of opinion and of unconscious habit which is present in the minds of English-speaking persons in the practical command of their native idiom." The book is not a rhetoric but rather a reference text for teachers of belles-lettres on matters of contemporary style, the historical development of the language, writing as a fine art and other important topics. Its excellent index and splendid reading list make it practical for reference and useful for research.

As a sequence to Cardinal Newman's "Literature," which has been found helpful in the Freshman English course, "The Idea of a University" (Loyola Press. \$1.60), has been edited by Rev. D. O'Connell, S. J. This is more than an attractive and inexpensive reprint. Some chapters have been omitted from the final arrangement of the author in order to include relevant chapters from "Historical Essays." A short bibliography indicates the volumes of special interest for college students who desire intimate acquaintance with Newman's writings. There are topics and problems for discussion and questions for solution at the end of each chapter. Apart from its value as a text in the English course, this edition helps the work of orientation and contributes valuable material for classes in education.

Illustrating the personalities, ideas and accomplishment of all our more important men of letters from the Colonial period to the present day, "A Book of American Literature" (Macmillan), by Franklyn B. Snyder and Edward D. Snyder, shows the development of various literary types and the status of our national thought and effort at different epochs as reflected in our literature. There is a wealth of selections from our modern writers from which the teacher can make a judicious selection. There is a brief biography of each author and a minimum of notes.

Guiding the Young Reader.—The difficult undertaking of attracting children to reading as an indoor sport is successfully handled by Mrs. May Lamberton Becker in "Adventures in Reading" (Stokes. \$2.00). The secret of Mrs. Becker's success is her rare gift of communicating to others the inspiration and joy she has gathered from her own reading. She tells the youth of twelve to sixteen of the companionship and encouragement she found in books; the delights she discovered in history; the inspiration gathered from biography; the thrill of adventure she shared with explorer and pleasure seeker; the knowledge and interest that each new story of nature reveals and intensifies. The reading lists which are appended to each chapter should prove very helpful to those who have the responsibility of training young readers to exercise discrimination and taste.

For children of an earlier age Emelyn E. Gardner and Eloise Ramsey have prepared "A Handbook of Children's Literature" (Scott, Foresman. \$2.00). This book serves two main purposes: it shows how to teach literature to children and it gives a great deal of usable information on what literature to teach. The interests of children at different ages are considered with reference to the kind of literature which will be found most appealing. Various methods are set forth. A course of study gives, grade by grade, a wealth of suitable stories and poems. Nearly one-third of the book is given over to valuable bibliographies and lists of readings. It is a real handbook of information, valuable alike to the teacher in choosing material for class, and to the librarian charged with purchasing the best books in the field for the school or public library.

Tarboe. The Aristocratic Miss Brewster. The Exile. Fancy Lady. 26 Mystery Stories, Old and New.

Whether Sir Gilbert Parker has written the true story of a "living man well known to the author over a long period of years," or whether he has given us a fiction of the imagination, we have in "Tarboe" (Harper. \$2.00) the story of a complex character whose much-vaunted fascinating personality seems to have evaporated in the transition to the printed page. The professional gambler shows a phenomenal patience in hearing and accepting the lavish advice and tactless commands of Sir Gilbert even at a time when they were little more than chance acquaintances. A love, scarcely credible in fiction, exists between Frank Tarboe and Alice Rahlo; but since this is a statement of fact we seem forced to assent. Sir Gilbert is more charming in the company of "Pretty Pierre" and Charley Steele; even though he does not extort their compliments.

A fund of plain, every-day philosophy enlivened by many a dash of whimsical humor is always found in each new book by Joseph C. Lincoln. For this reason the appearance of "The Aristocratic Miss Brewster" (Appleton. \$2.00) was eagerly anticipated. Nor were the Lincoln enthusiasts disappointed, for they have found again the master touch in the shrewd delineation of such characters as Dave Cummings, Ben Brewster and above all Mary Brewster. We must not forget the real "Cape Codders" as exemplified in Captain Barnabas, nor Azure, the Brewster factotum. However, it must be admitted that since Mr. Lincoln has concentrated on plot development, his humor has been lessened appreciably; but he still proves that a first rate novel can be written without recourse to some of the modern devices.

Eldorado Island holds a lure and a promise in its very name. It is little more than a name; it has an indefinite geographical location and only the promise of a future existence. If not substantial, it is a convenient place for Mary Johnston to find a home for her hero and her colony of political refugees. "The Exile" (Little, Brown. \$2.50) attempts the extremely difficult task of producing a novel from a philosophical state of mind. It succeeds in adding to the many mysteries of the universe with which it is deeply concerned. The theory of reincarnation is closely woven into the story and threads of mysticism and Utopian ideals give much color, but little interest. Amanda might have livened the story if Miss Johnston had permitted her.

Following in the trend that has quite exhausted itself, Homer Croy writes a belated novel on the so-called religion of our modern America. "Fancy Lady" (Harper. \$2.00), was the name given to Zella Boone by her fellow-townsmen of Junction City, located in the Bible Belt. After her return from the Christian missions in China, Zella is at first a raging Fundamentalist, then an eloquent radio-revivalist, and finally an atheist; this latter phase is brought about by her son, whose faith was sapped at the State University. The stalest and most stupid and most querulous complaints against God and the Bible are proffered as if they were new and convincing. Mr. Croy may understand how fallacious these objections against religion are, but his characters are unintelligent enough to be knocked over by them and some of his readers will gulp them down whole. Mr. Croy finally shows his shallowness by praising the Church as an institution to comfort and to solace the afflicted. That is but one of the lesser benefits of the Catholic Church.

A strange fascination and an inborn curiosity incite interest and lure to a solution of criminal complications, baffling phenomena, or spiritistic fraud. Ernest Rhys and C. A. Dawson-Scott have edited "26 Mystery Stories, Old and New" (Appleton. \$2.50) to satisfy the lover of mystery. The twenty and six authors who contribute to the volume make a collection of fact and fiction stories which deal not only with wily criminals and competent sleuths, but also with ghosts and spirits and clever mediums. There are a few serious and artful accounts of personal contact with the other world. Whether based on fact or fancy the stories are all excellent.

Communications

Letters to ensure publication should not, as a rule, exceed five hundred words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

"Readers for Catholic Writers"

To the Editor of AMERICA:

Permit me to make a brief comment on the article, "Readers for Catholic Writers," by P. J. Carroll, C. S. C., which appeared in the issue of AMERICA for October 15.

From the tone of the author's remarks it would appear that there is a decided lack of interest among the laity in Catholic literature. This condemnation can be truly predicated of the general Catholic public. Yet I believe the writer is partially wrong when he declares, in reference to the endeavors of Catholic colleges to arouse an interest in Catholic books, that "All this speaks well for the efforts of a number of well-meaning individuals, but the results are not so far-reaching nor so lasting as to awaken profound enthusiasm."

At the present time the introduction of Catholic magazines into the college classroom as texts and not as mere supplementary references has gone a long way toward reminding the Catholic student of the presence of abundant material, both of the past and of the present, on the works and achievements of Catholic authors. If this custom becomes more common the results will soon outdistance our highest expectations.

Catholic textbooks, too, are becoming more prevalent in our schools. With capable teachers, well-catalogued libraries and a systematic campaign of publicity, the coming generations will soon find a sincere and comprehensive interest in Catholic literature.

Kansas City, Mo.

GEORGE F. DONOVAN.

The Honor Roll of the Mexican Clergy

To the Editor of AMERICA:

In the bloody persecution that the Catholic Church is undergoing in Mexico many a glorious page has been written. Of them all, few can equal the one that carries the honor roll of our martyred priests. They suffered great hardships and even terrible torture; many a time their remains were left hanging and burial was forbidden. The glorious roll, as it stands now, follows:

1926

Father Luis Batis, pastor of Chalchihuites, tortured and shot by order of Lieutenant Blas Maldonado on August 15.

Parish Priest of Jalisco, murdered when he celebrated Mass.

Father Vicente Salas, shot in Tampico.

1927

Father Mateo Correa, from Zacatecas, tortured and shot in Durango by order of General Eulogio Ortiz on February 6.

Father Miguel Diaz, pastor of Autlan, hung February —.

Father Manuel Mercado, shot in Aguascalientes by order of General Genovevo de la O, February —.

Father Hermenegildo Lara, shot in St. Ignacio, February —, by order of General Ferreira.

Parish Priest of St. Julien, shot February —, in revenge for a defeat of Calles' soldiers by Catholic forces.

Father X. Ruelas, shot February —, in Durango.

Father Secundino Sanchez, pastor of Cocula, taken prisoner to Mascota and shot there April —.

Father José Sanchez, hung April —, by the side of road between Palmira and Tecotitlan.

Father Vicente Lopez, parish priest of Tenancingo, shot there April —.

Father David Uribe, shot April —, near Iguala.

Father Andres Zola, a young Spanish priest, tortured and shot April 25, outside of Leon, by order of General Amarillas. His body was hung up and burial permit was denied for several days.

Father José Trinidad Rangel, shot April 25, in company with Father Zola.

Father Fernando Escoto, assistant priest of San Juan de los Lagos, shot May 3, outside the town.

Parish Priest of Assietos, shot May —, in Aguascalientes.

Father Espiridion Jimenez, pastor of Atenguillo, shot May 20.

Father Feliz de la Castañeda, shot May —, in Jerez, by order of General Eulogio Ortiz. His body was left hanging on a tree.

Father Cristobal Magallanes, shot in Colotlan on May 25 by order of Lieutenant Enrique Medina.

Father Augustin Sanchez Calofa, shot May 25, in company with Father Magallanes.

Father Sabas Reyes, taken prisoner at Guadalajara, and shot in Tototlan.

Father Martin Diaz Covarrubias, murdered in Villa de la Purificacion.

Father Ignacio Gonzales, shot in Queretaro, July 15.

Father Miguel de la Mora, shot in Colima, August 9.

Father Rafael Retana, shot in Durango, October 16.

I make my own the words of the *Diario de El Paso*, "Each of them is a glorious page for the history of the Church, each one of them is a reward to Liberty's cause, upon each one of their tombs must be written the words that Pius XI has written upon the pictures of other Mexican martyrs:

. . . *Et palmae in manibus eorum, gloria Christi, . . . Sanguis Martyrum semen . . .*"

St. Louis.

LEON VELASCO.

Active at Eighty-three

To the Editor of AMERICA:

The Pilgrim in AMERICA, October 1, page 594, has a commentary on the noble deeds accomplished by Mrs. Waleria Lipczynski of Detroit. The item contains these words: "There is no space here to tell even a part of all this wonderful little lady, now eighty-three years old, the mother of the Polish community of Detroit, has done for her people." Notice that she is eighty-three and still active. What a lesson for these tired people who dream of dropping their hoe at forty! Again take notice that she is Polish. Have the so-called Anglo-Saxons, who claim to be the only promoters of American progress, anyone to compare to the active Polish lady?

Denton, Texas.

RAYMOND VERNIMONT.

Modesty and Modern Dress

To the Editor of AMERICA:

It is interesting to note the sporadic attempts made by reformers to bring our Catholic women to the proper sense of modesty in dress which generally obtained until a few years ago. Still, a gentle insistence on the part of the clergy has met with such unfavorable criticism in many places that not a few have ceased to cry out in protest against the offenders. We can, however, safely claim that the Bishops of the United States have done and are doing all they can do to improve the present shocking condition of feminine apparel.

The appeal of T. J. Dillon in AMERICA of October 22, 1927, to the Children of Mary and their officers is worthy of consideration. His suggested slogan, "No vulgar attire for a Child of Mary," should win many to the cause of better clothing.

Might we suggest another channel of reform, one wider in its scope, since it includes all mothers and grandmothers as well as daughters? We deem it opportune on the closing of the Seventh Centenary of the death of St. Francis to bring before your readers the Third Order of St. Francis, which commands its members in its Rule of Life to "avoid extremes of cost and style, observing the golden mean suited to each one's station in life." Other prescriptions of the same Rule which have bearing here are those touching on the theater and the press. The Rule for Tertiaries requires them "with the utmost caution to keep away from dances

and shows which savor of license," and "not to allow books or publications which are a menace to virtue to be brought into their homes, or to be read by those under their care."

Our Holy Father, Pope Pius XI, has great faith in the Third Order as a means of social reform. In the Encyclical "Rite Expiatis," dated April 30, 1926, he expressed his earnest desire "that all those who have not yet entered this distinguished militia, should do so this year." A caption, chosen from the words of St. John Vianney by a writer in the *Franciscan* to head a monthly article, strengthens our belief in the Third Order of St. Francis as a remedy for modern evils: "The Third Order of St. Francis will accomplish the moral regeneration of parishes and contribute more than anything else to real sanctification."

At all events, let us hope with T. J. Dillon for some speedy action, for after all "a woman's greatest charm is her modesty."

Butler, N. J.

FR. FULGENCE, O. F. M.

Religious Training in the Schools

To the Editor of AMERICA:

Inasmuch as the committee which put through the rule barring religious training in the public schools of a predominantly Christian nation (it was at the time), undoubtedly exceeded their powers, the rule is probably null and void in fact. However that may be, it is our clear duty as citizens and Catholics to combine with those of all faiths to put through a change which will make provision for thorough religious training at all schools, perhaps something like they have in Canada, with separate schools if necessary.

Could we not have some data as to the present welfare of the combined organization formed for that purpose, which has already had several meetings. What could we do to aid this work? I hope some reader will let us know.

Hempstead, L. I.

EDWARD F. VLYMEN.

The Farmer, the Saint, and the Missions

To the Editor of AMERICA:

A story is going the rounds of the Catholic press about a certain farmer (name and place not given) who entered into a partnership with St. Anthony by which he agreed to give him (St. Anthony, not the farmer) two cents a bushel if he (the farmer, not the Saint) got \$1.00 a bushel for his corn. Now doesn't this seem like rather a small wage to offer a Saint? Certainly no "union" laborer could afford to work for that amount, and it is a little surprising that so great a Saint as St. Anthony "fell for it." Just think what it meant. While the farmer, of course, was to do the ploughing, planting, and harvesting, the Saint was to regulate the weather, the rain, the sunshine, and the size of the crop, to boost the price to \$1.00 per bushel. According to the story the powerful and popular Saint did his share and, for good measure, raised the price to \$1.01.

But just think what the farmer saved by fixing his own share! Under the Old Law, in which the Lord himself fixed His share in such partnerships, all farmers were obliged to pay tithes on all their crops, that is, ten per cent. That means that the farmer in this case would have been obliged to pay \$330.00 to the Saint instead of the paltry \$66.00!

The story recalls those simple little nursery tales which often exert a lifelong influence for good after the children become grownups. So, too, this story of the Farmer and St. Anthony will doubtless exert some influence for good on those who read it, and perhaps bring thousands of dollars into the fund for home and foreign missions.

White Bear Lake, Minn.

WILLIAM F. MARKOE.

Catholic Maryland's Tercentenary

To the Editor of AMERICA:

The Society of the Pilgrims of St. Mary's, of Baltimore, has been organized for the purpose of interesting Catholics in the

approaching Tercentennial celebration of the founding of Maryland. This celebration will take place in March, 1934. In preparation for the Tercentennial the Pilgrims, who are a group of Catholics already known for their interest in public affairs, are interested especially in two practical projects. One of these is to form an historical exhibit at the time of the celebration wherein everything relating to Catholic colonial history in Maryland and its vicinity will be illustrated, by books, photographs, pictures, portraits, documents, letters and manuscripts, articles of furniture, religious articles dating from the colonial period, and, in short, everything that can be considered as an heirloom of those days. We are therefore asking Catholics throughout the country who have in their possession or know of the location of any objects relating to Maryland colonial history, to let us know of the same. With regard to objects that could not be actually collected and put on exhibition we should like at least a record for purposes of location and identification.

Our second undertaking is of still greater human interest. We are inviting Catholics throughout the United States who may be descendants from colonial Maryland ancestry to join our group. We hope thereby to establish a bond of union between Maryland's Catholic descendants, who are scattered all over the United States, and the land of their ancestors. Our proposal already has met with suitable responses, from places as remote from Maryland as Colorado, Oregon, and Washington. Our fee for membership is \$5.00. For information concerning our plans write to Mrs. F. W. Forman, Corresponding Secretary, Pilgrims of St. Mary's, 12 East Chase Street, Baltimore, Maryland. I might add that Father LaFarge of the staff of AMERICA is Chairman of our advisory committee.

Upper Marlboro, Md.

MRS. F. P. SCRIVENER, Pres.,
Pilgrims of St. Mary's,
Baltimore Chapter.

Gross Exaggeration!

To the Editor of AMERICA:

I desire to call your attention to an article which appeared in AMERICA for October 15, the subject being the St. Louis tornado.

You published an account concerning the Helpers of the Holy Souls' home being damaged, saying that Mother Lionel was so badly injured that she died the following day as a result of her injuries. This is erroneous, for Mother St. Leontine was only injured. She has been in St. John's Hospital until this writing, but she is expected to return home soon.

St. Louis.

L. HALL.

Corrections

To the Editor of AMERICA:

It is our humble belief that the author of the interesting article entitled "The Pope's Temporal Power" was guilty of a slip regarding the dates of Charlemagne's life. He very likely did not "add territory to that intangible possession in the tenth century."

Charlemagne, King of the Franks, first sovereign of the Christian Empire of the West, was born in 742 (or 745) at Aachen (?), was crowned by Pope Leo III on Christmas in 799, and was borne to his celestial home on January 28, 814. In 806 Charlemagne made his will for dividing up his possessions, and I know of no provision made for donating territory in the tenth century.

St. Francis, Wis.

BEN BLIED.

To the Editor of AMERICA:

Not only for accuracy, but also lest Father O'Brien should gain a wrong impression, will you kindly note in your "Communications" column, that in my letter, published October 29, the date in the second line of the third paragraph was misprinted. The line should read: "give August 15, 1839, as the date of his birth."

Boston.

CHESTER A. S. FAZAKAS.